

Eckhart Tolle Talk Retreat Sowing Seeds of Consciousness in Pondicherry Chennai Rishikesh Mumbai INDIA

[Speaker 1] (0:00 - 8:30:22)

To this gathering, I'm very happy to be here. This is the first talk in India, the place where it all started, the birthplace of spirituality, one could say, where thousands of years ago consciousness, for the first time, began to flower through the human form in a few isolated individuals here and there, early flowers. And those early flowers of human consciousness left behind maps or signposts pointing the way to the transformation of human consciousness.

And in time, in other places too, consciousness flowered here and there. And so signposts came into being, maps, signposts, in the form of scriptures, some of them very beautiful, to help us find the way back. Because even then, thousands of years ago, humanity was already lost.

And then over the centuries, there were many people who became interpreters of signposts. They studied the signposts, collected the signposts, compared the signposts, and some of them are very beautiful. And sometimes neglected, or even forgot, that every teaching, every spiritual teaching, points beyond itself.

It's never in the words. The words only point. But there was a tendency of getting attached to words, and deriving an enhanced sense of identity from attachment to certain words.

So I'm saying this because also tonight, words are spoken. One could say a new signpost, pointing to the same place. Not to get attached to the words, but always look beyond the words.

The words are not it. The essence of all spiritual teachings is very simple. They all point to the possibility of the transformation of human consciousness.

They also point out, before they speak of that, that there is a dysfunction in human consciousness. Lost. Humans are lost because of that dysfunction.

And they call that dysfunction by different names. Different teachings, different traditions, call that dysfunction by different names. It may be called delusion, or illusion.

It may be called suffering, which according to the Buddha is an intrinsic part of the human condition. It could be called sin in the Christian teachings. Original sin.

Again, it's been sometimes misinterpreted. They all point to the same thing. Something is not functional.

And of course if you look at human history, one place you can look to find out whether this is true, and you read human history, you will see how insane most of that is. Read 20th century history, and what humans have done to other humans. Untold suffering inflicted by humans on other humans.

So the worst century of all has been the 20th century in those terms. And we are carrying on now. So if you look at human history, then you have to come to the conclusion there's some very strong streak of insanity running through it.

Or another way to find out about it is to switch on television. And another way to find out about it is to observe your own mind. And there's nothing personal in that.

Your own mind is the human mind. And when you begin to become aware of the human mind, you realize, first of all, the simple fact that it rarely stops. There's a continuous stream of thinking.

And for most people, that is the reality that they inhabit. Their reality is thought-based. In other words, they are identified completely with that continuous stream of thinking.

And the emotion that go with that stream of thinking. And of course, the entire stream of thinking that never stops. The compulsion to think, which is in every human being.

One could almost say the addiction to thinking is in everyone. And it's considered normal. Nobody even questions it.

So humans are trapped in mental noise. And the emotions that accompany mental noise. What does it mean when we say they are trapped in?

It means they derive their sense of self from mind movements, from that continuous stream of thinking. Their sense of identity, their sense of self is completely in there, in the stream of thought. And that begins at a very early age.

To mistake the stream of thinking for who you are. So ultimately, bondage ultimately is bondage to thought. To be totally identified with thought movements.

And you don't know yourself beyond that. So your entire sense of self is derived from mind. And so, the first thing a child learns is his or her name.

This is the beginning of mistaking thought for who you are. And immediately, your sense of identity narrows tremendously the moment you learn your name. And then you repeat the name.

Then the name becomes the receptacle for further accumulations, things that the mind accumulates, content. And from then onwards, the mind is seeking to enhance its content, its accumulations in the form of experiences, knowledge, whatever it can add to its store of content. And out of that, a sense of identity grows.

A story-based me. Me and my story. And so, that me, thought-based me, based on past, lives in a state of dissatisfaction and unease.

It cannot be free of that for very long. Because that mind-based sense of identity, that mind-based sense of self, is by its very nature dissatisfied and uneasy. And you can test it in your own life, if you look at your sense of self, that it does not yet, except in those who have gone beyond mind identification, your sense of self does not feel complete.

There is a strange sense of not quite having made it yet. Not having reached all you could reach. Not having made it.

And you look around, and you might look at some other people and say, surely they made it, but I haven't made it yet. My sense of self is not yet complete. That sense of incompleteness is built into every mind-based sense of self.

People mistake it for their personal problem. The story of me, that limited sense of identity, my past, my experiences, is never satisfied at ease for long. Briefly, you may believe that now my sense of self has completed itself.

I finally arrived. A sense of elation comes over you. You found the ideal partner, or a very good job.

Something good has just happened. You have received a lot of money. Surely now I'm free.

Surely now I know who I am. And before long, that proves to be a little soap bubble. The wedding still is part of the delusion that now your sense of self is complete.

And most films that you watch, they end there. Because only if the director cuts there, can the delusion be upheld that on the level of story, you can reach some kind of completion or fulfillment. So there is an enormous urge in everyone to add more to the content of one's mind, to seek for further content to add in order to enhance me, my sense of self, through knowledge, through relationships, through experiences, through accumulation of wealth, status, other people's opinions, also as content that you can add to yourself.

And so this entity, the mind-based me, the egoic entity, is continuously looking out for more. Because there is this deep-seated feeling of not enough. It's not enough.

I'm not yet myself. And there is the belief, unconscious, semi-conscious, that I can become fully myself by adding more to me, to myself, in whatever form. So that compulsion for more can even be operating as you sit here.

Because you want to, the human mind wants to say, what is it that I can take home from here? What new facts, or new beliefs, it loves beliefs, can add some new belief and can

identify with that. And that for a little while enhances my sense of self.

The conversion phenomenon. They're all extremely enthusiastic once they convert to something. And then after a year or two that wears off, and then they need more.

That wasn't it either. So even here the need for more could be operating. What is it that he can give me, that I can take home?

In some, there you can go to seminars where people even give you folders. You can take them home with you. All the information that you can have accumulated during the seminar.

Oh, it feels good for a while. Now I have all the answers here. And then you realize after a while, oh that wasn't, that wasn't all the answers.

So to observe that compulsion for more, which is there because of the state of dissatisfaction or non-completion that is inherent in the mind-identified human condition. And that means of course, because the story of me is not all that satisfying, except for brief delusory moments, the story of me is not all that satisfying. It hasn't quite worked the way it was supposed to.

And people don't realize that that non-satisfaction of a story-based identity is built into the structure of the human mind and has nothing to do with their particular story. It is not in the nature of that sense of identity to be able to give you fulfillment or completion. So people believe there must be something not right because I haven't arrived.

You cannot complete yourself, find yourself, be yourself on the level of story or through adding more to the story of me. And that's an enormous pull in human beings for more expresses itself as the psychological need, very deep seated for future, the psychological need for the next moment. And that is deeply embedded in the human mind that pull towards future.

Because it's only through future that you can, the future the mind believes can give you the more. Future can complete you. Through future you can finally be fully yourself.

All you need is, says the mind, the mind based me, all you need is just a little bit more future. And surely then I can make it finally. And then a little bit more.

And so there comes the trying to make your life work and there's nothing wrong with obviously adding things to you. It's part of phenomenal existence that there are experiences, you go and explore the world, you learn a new skill, a new language and whatever it is, all these things you can add to you. But through that finding yourself never works.

Through that arriving at that sense of deep rootedness, saying I'm home, I have arrived

home. That continuous deep peace that comes with that ultimately, that sense of intense aliveness that Jesus described as abundant life or the fullness of life. That's what he pointed to.

And that on the level of story cannot be obtained through more of this or more of that. In other words, it cannot be obtained through future. And this is particularly interesting when we come to spiritual seekers.

Spiritual seekers are those who have seen the fallacy and the futility of finding themselves through wealth, through status, through worldly achievement, through relationships. Perhaps they have tried it and seen that the dissatisfaction that is there, if you are looking for yourself through that, if you're looking for a more complete sense of self through that, but the spiritual seeker then shifts the search for self. But not enough.

The spiritual seeker is still seeking to add something to him or herself through more future. The spiritual seeker implies that he or she is seeking in future, through future. And after 10, 20, 30 years of being a spiritual seeker, you're still a seeker.

And you might be say, okay, that's okay. A few more lifetimes of seeking perhaps. So condemned to a continuous state of non-fulfillment, living in and through a false sense of self, a story-based sense of self that not only has built into it the element of dissatisfaction and unease, more than that, the story-based sense of self seeks out conflict and problems to enhance itself, to create a stronger sense of self through having enemies somewhere.

And that is unconscious. It is an unconscious movement. The need for enemies in the form of people, situations, places, the need for conflict is an intrinsic part of the mind-based, thought-based sense of self.

Because it strengthens its selfhood through opposition, through fighting, through being against something, having an enemy. Hence, an enormously powerful need for humans to be right, even in simple things like an argument in your relationship. The need for the other person to be wrong, to identify again with mind, with a mental position.

You adopt a perspective or a position and your sense of self flows into what is no more than a thought movement. But your sense of self moves into that thought and thought becomes self. And so somebody disagrees with you or challenges your position, your mental position, and it is regarded unconsciously as an attack on your very self-identity, on me.

And so there's an enormous emotional defense mechanism, an attack mechanism that comes into play because you now need that other person to be wrong. And if you can, the other person can be wrong for a moment, your sense of self, which is always shaky, the mind-based, becomes strengthened. And so you've won an argument or you have

shouted and then you've you ran out of the room so that the counter argument cannot reach you anymore.

And so you have triumphed. The self for a moment has triumphed. The need to be right collectively you see as warfare between nations.

Collectively they identify with a position, a mental, a rigid identity. The self, because the self is not only personal selfhood, a strong part of the self, can be collective, me or us, nation, tribe, religion. So part of that sense of mind-based, mental position-based sense of self, sometimes a very large part, sometimes a smaller part, is collective, a collective us against them.

And any collective us that then gives, is part of every individual sense of identity, nationalism, religion, whatever it may be, that you can see how they need their enemies and that is enormously satisfying to their sense, their false sense of self. It strengthens temporarily the delusion of me or us. And so nation may go at war, go to war, and it's very, people sometimes are elated in that.

And the stronger the mind identification, the greater the need for enemies because then you draw a line. This is me, there's a strengthened and enhanced sense of separateness. And that is the illusion of being that separate entity, me, and that your enemy is absolutely needed to, so that your sense of self can perpetuate itself.

So you can see examples in last century, Germany went to war with almost the entire world. So it's just one example of delusion and needing more and more enemies and their sense of collective sense of self became enormously enhanced. Every human being felt more themselves for a few years.

Suicides almost disappeared completely at that time. It was a strengthening of the illusion and for a while it always works and then it collapses because it always reveals itself as an illusion in the end. So the mind-based sense of self has a strong need for enemies, not only the collective mind-based sense of self, also the personal mind-based sense of self, the need in relationships for drama, the need for problems.

We all know people who love to talk about their problems, some more than others, but the tendency is in everyone. Please listen to my problems, they are important and if you listen you will confirm to me that yes, I have important problems, so I am important. It's unconscious of course.

The more important my problems, the more important I feel and I can think about it day and night in that continuous stream of thinking that never stops with its heaviness, me and my problems. How am I ever going to solve them? And you don't want to solve them.

That would be the end of the false sense of self. It strives on problems. It loves it.

You can see it collectively how the speakers on, the news readers on TV, they strive on problems collectively. It's very rare that they talk about something that is not problematic as news. Every news is problematic.

So here we have on a personal level the need for enemies expresses itself most strongly in making the one thing that could free you, the one thing that potentially is liberating, of making that also into an enemy in the egoic delusion. What is that one thing that is potentially liberating, the one that is the only real thing in your whole life? It's the present moment and the mind-based sense of self denies it continuously, runs away with it continuously, resists it continuously, argues with it continuously.

The now, which is life itself, all there is ever in your life, now, and this little entity is fighting against it or trying to get away from it to some future moment where I'm going to complete myself. I'm looking for the fullness of life there and I'm going to get there. And then you miss here and you miss now and you miss the fullness of life that is already here by paying no attention to it whatsoever.

Your attention is there, always looking there. And even many spiritual seekers do that. They are seeking to achieve a future state, a state, a projected state of whatever it is called, liberation, enlightenment, seeking to arrive at a mental projection of you as more complete, more perfect than now.

Note the word more, an essential part. And so they are moving, and every spiritual practice, there are beautiful spiritual practices, there are beautiful meditations. The good ones are so simple.

The powerful meditation practices are designed to take you into now totally. The only problem with them is not so much the meditation technique, although some techniques give you too much time to become good at it, but the meditator is, the practitioner is the problem, because the practitioner, no matter how beautiful the spiritual practice may be, is trying to get somewhere and become more through it, even become good at it. So not yet good enough.

The person who is trying to enhance his or her sense of self through relationships, money, or status also feeds the same, not yet enough. I'm not yet myself. And the one, the essence of all teachings is that you are already yourself fully and completely now.

Now, how do you know this to be true? How can you know this to be true? Not mentally, not by believing.

I believe that I'm already fully myself. Well, that's a comforting belief, but it doesn't free you. It's one more belief, which for a little while feels good, because you've added something.

I believe in now. Okay, comforting, but are you there? So how do we, if all the ancient

teachings and teachers, and more recent teachings and teachers, and now of course the teaching is accelerating because humanity is coming to a point of where its survival is at stake, the madness on the planet, the dysfunction of the human mind has become magnified through the means of science and technology more and more.

And so for the first time, very recently, humanity was able to completely destroy itself and the planet, and that possibility is still there very strongly. In fact, if no change happens in human consciousness this century, it will be the last. The planet cannot endure another hundred years of madness, the same as the 20th, but worse, which inevitably it would be.

Worse not only collectively, worse for every individual as more misery, more anger, confusion, madness, in every individual, as many children these days live out already totally disconnected, totally identified with thinking, looking just for the next stimulus. So this, the beauty of being alive now is that you're living in a time of crisis on the planet, and for the first time those rare flowers, and what they showed us, the early teachers, the early masters, for the first time, because there's no longer a choice, this transformation of consciousness is now open for great numbers of people for the first time, whereas before, very rare flowers appeared here and there.

The species needs to evolve to that new state of consciousness or it will die, and this is why it's happening. So the question arises, how? How, if that's, yes, the transformed state of consciousness in which I no longer inflict suffering on myself and other human beings, in which I no longer inhabit a world of problems and conflict, in which I emanate love, compassion, and aliveness, and in which I move as a blessing on this planet rather than as a curse on this planet, this new state of consciousness, yes, I want it.

How do I get there? The mind says, because you're obviously not there, so how do you get there? So the mind is asking, it wants to know, tell me how to get from here to there.

It still believes that that state of consciousness is there. The amazing thing is, underneath the mental noise, that state of consciousness is already there. A vast pool of stillness, of unconditioned consciousness, the mind is the conditioned, is already there, just waiting to emerge.

So how? The question arises, okay, if I cannot get there in the future, then what does that mean? It means to use the portal of the present moment.

And walk through that. How? It's quite simply, you realize that there is nothing else but now, ever.

Your life is always now. You also realize that until this moment you have lived in a way that denied the now, running away from now, always looking to the next moment. It's going more important than this.

The now was a means to an end, that's the normal human state of consciousness. And you realize that, and then a little shift happens, and that shift can only happen now, and that shift is, internally, you're no longer arguing with now. You surrender your arguments with the present moment, a complete alignment with the is-ness, or the suchness, as the Buddha used that expression, of now.

No inner resistance to now, but a welcoming of now, because you realize that now is life itself, and therefore you welcome life itself. And it is now. That is aligning yourself with life.

When you are not aligned with now internally, you are out of alignment with life, and that is the dysfunction. That keeps the egoic self going continuously. The conditioning of the human mind has been building up for thousands and thousands of years, the egoic entity, but the amazing thing is you don't need thousands of years for it to dissolve.

It is no longer operating when your attention moves into the present moment. And what that means, we're exploring that right now, what that means, your attention moves into the present moment, and then you find a very simple fact, which explains why people believe that their life, or even one day, consists of many moments, which is not the case. They believe that because there's a continuous fluctuation of the form that this moment takes, the form that this moment takes changes continuously.

This is because, this is why people believe that there are many moments, because they mistake the form that this moment takes for the depths of this moment of now. And all they relate to and identify with is the form that the now takes. This is what they react against.

So this is very, so, and more often than not, the form that this moment takes in your field of consciousness, it appears as a situation, it appears as a place, it appears as a person. That's the form this moment takes. Very often, the form that this moment takes is some form of limitation on your life.

And that's why people don't like the now. Because every time something, a new form arises in the now, it seems to be more often than not, just another limitation. And so there is this deep longing, and this is the self, the seeking for who you are beyond the limited.

Knowing yourself as the unlimited. And it seems that the present moment is your heart's enemy, because all it gives you, or most of the time, is some more limitation through the person that you don't want to be having to confront, a situation you don't want to have to confront, but it's here. And even if suddenly your life becomes changed dramatically through winning 10 million dollars in the lottery, of course there's the delusion for a moment that now the unlimited has arrived.

And then there's other limitations would come very quickly, perhaps even created by your wealth. You would very quickly find new limitations entering now. So this is why, since there is this deep-seated search to know yourself as unlimited, this is why it seems so nonsensical, especially to the egoic me, it seems nonsensical to accept the present moment.

It's this, are you telling me that I should accept that limitation on my life and then be stuck with it forever? This doesn't make sense. And so people live in that continuous denial, trying to get to a future point where you've added enough to be free and unlimited.

And so the circle continues. Now, the only way to break the circle is to say yes internally to the form that this moment takes. And yes, it will probably be more often than not some form of limitation seemingly.

But you cannot go beyond limitation by running away from limitation or denying it or mentally projecting yourself to a moment where you're free. And an amazing miracle happens when internally you say yes totally to the form that this moment takes. Even if it is a limitation or appears to be a limitation on you, internally it is not resisted.

In other words, you allow this moment to be as it is completely. This does not mean that now you are passive, you're condemned to sitting for the rest of your life like the Buddha and not move anymore. The Buddha was moving continuously.

We know only because of this Buddha Rupa, we think that he sat all the time. He traveled and he talked and he taught. You're not condemned to inactivity.

It doesn't mean you cannot change a situation. It doesn't mean you cannot take action. It simply means the basis for action is the state of acceptance and surrender and yes to now.

The basis for action is not denial of life, a little egoic entity trying to strengthen itself which becomes a motivating factor for action or to protect itself. The two motivating factors for action in the egoic state are desire, the need for more, or fear, protect myself because I might lose the little that I have. So these two motivate people and in normal existence there are no other motivating factors except desire and fear.

They motivate what people do and say and speak and think. All the compulsive thought movements, if you look into them, governed by desire and fear. And this is the trap and this is, humans are trapped in that and that's their little me and they don't know the essence of their being as unlimited.

They don't know who they are beyond the little person with its little past and little future and then gone. So we move into the state of total, unconditional, even I would say radical acceptance of now. No argument with it internally because it is futile to argue

with is.

It is. What is, is. How can you, it is already.

It's, what argument could there be? This moment is as it is. And so you recognize that is, is already.

So you welcome that is-ness completely. And this is, looks bad to the little me because what you welcome in many cases is actually welcoming some form of limitation. So how does that free you if you welcome the now and it is a limitation on your life?

It limits you. So what, what, what happens when you completely allow this moment to be as it is, completely aligned with it? And there's a limitation.

Maybe even an extreme limitation. Maybe even a prison cell around you. Maybe even the body no longer able to move very much.

Extreme forms of limitation perhaps. And there is an uncompromising, for many of you it'll be little meditations and occasionally big ones, whatever the now, whatever form the now takes. An uncompromising and radical yes.

Aligned. Now, what I say now one cannot really speak of. I'm simply using words to point internally you will sense what the words point to.

When you completely accept this moment because that's all there is, it's life itself, there is suddenly a sense of space or spaciousness around whatever happens in the now. Even around the limitation, an inner sense of space. And there's the form of this moment.

Something is just broken down. You've just lost something. Somebody has just left you.

There it's gone. And there's a yes. The allowing brings about a recognition of a vast spaciousness around whatever happens in the now.

And that is the depth of now. And what is that? It is the unconditioned itself, formless, unconditioned consciousness.

And it is the arising of stillness that comes with acceptance of what is. The compulsion to think perpetuates, the compulsion to think perpetuates the conditions that are being resisted through that compulsive thinking. So this is an amazing shift that can only happen now from being out of alignment to suddenly being empowered by life.

The one consciousness, the one intelligence can suddenly move through you, can suddenly express itself fully through you. It's not being blocked anymore. You're aligned with the power of life or consciousness itself.

And that becomes the power that acts and speaks through you. That is the flowering of

human consciousness. When the conditioned gives way to the unconditioned.

Not that it totally disappears. You still exist as this form for a little while. But you know yourself as the formless one life through surrender to now, through that primordial spiritual practice that has no future in it.

The primordial spiritual practice with absolutely no future, it's alignment with now. The master, there's only one difference between the master, the spiritual master and you. The spiritual master has absolutely no argument with now.

Whatever happens is met in total yes. And that is the power of the master. Through that he or she is a master.

Not through more knowledge. The great masters had less knowledge than almost anybody of you. They didn't need accumulated knowledge.

You can have it or not have it. It's not vital. It's part of the phenomenal world that you play with.

So this is the primordial practice of surrender to what is. And their vast spaciousness opens up through that. And that field of spaciousness is the now.

Beyond that which happens in it, it's the depth of now. And what is that? What does that mean?

It's the unconditioned consciousness itself. The essence of all life. The essence of you.

The essence of all life. Knowing yourself as that is the flowering and from then on no suffering is created within you. No suffering is created for other human beings through you.

You simply emanate compassion, love, aliveness. The personal has given way to that which is beyond the person. And you still operate on the personal when needed.

Your name is still perhaps in the phone book. Not disappeared for a little while. Your name is in the phone book and one day your name disappears from the phone book.

Oh, he's gone. Quickly. And so this is vital for humans to enter that state of consciousness now.

It wants to emerge. If it didn't want to emerge, that state, there would be nothing we could do. Sometimes people ask, is there anything we can do?

Yes and no. To totally say yes to now, one could say it's almost a non-doing. Everything else is doing.

And now you need to be aware of one thing and that is the planet having suffered from

human unconsciousness, having suffered from dysfunction of the collective human mind for thousands of years. There's an accumulation on the planet of one could almost say pain or heavy negativity, an energy field of that, that humans have created over thousands of years. A field of pain in the collective of the planet.

That is often something that will emerge inside you as what I call the human pain body. That is past pain that lives in you from your personal life, childhood, from parents, what they did or didn't do. Humans carry inside their share of human pain, emotional pain, which is no more than contracted life energy through egoic delusion.

So this is something that you need to recognize because otherwise that can obscure your practice of uncompromising yes to what is and will many times obscure the arising consciousness if you cannot recognize it. The pain body that humans carry as their share of human pain, residues left of pain that you have suffered and pain that the whole of humanity has suffered, that I call that field of pain the pain body that lives in humans. And it may be certain pain bodies are predominantly angry.

They have the vibration of anger. Other pain bodies have the vibration of great fear. Other pain bodies have the vibration of heaviness, sadness, depression.

That is whatever the predominant vibration of the pain body is in your case, it is human pain. That you will have to face periodically because the human pain body has two stages, dormant and active. When it's dormant, you might feel not so bad.

There's still the egoic searching for future and being uneasy in the present moment and looking for the next moment and it's never quite enough. That's still there but you can live with that. But then the pain body becomes active.

Periodically it needs to become active because it needs to take in more food. It needs more pain. It needs the experience of further pain and you can see it in your life very often when a little trigger in the form of a thought, somebody saying something or a little thing going wrong brings up suddenly an enormous amount of emotional pain.

And that emotional pain or anger, heaviness, it moves into the mind and without knowing it, it controls your thinking. And your thinking then reflects the energy of the pain body. Angry thoughts, depressed thoughts, fearful thoughts, every thought feeds the pain body because thought is an energy form.

The pain body loves it. It loves to run your mind. So when people, when your pain body is active and it may last for a few hours, it may last for a few days, the active period, the incessant mental noise that people are trapped in, that is bad enough even when the pain body is not amplifying it, the incessant mental noise that humans are trapped in becomes of unbearable heaviness or unbearable fear.

And it's hard, almost can't live with that anymore. And that moves, it moves into the

mind and it feeds on your thinking. It loves it.

In other words, you are identified with the pain body and then it will feed on other people. The pain body, when it possesses you, will try other people to give you pain. You will then provoke some drama in your relationship so that you can get the feedback of pain from your wife or husband.

Or somebody in the family or somebody close to you. It wants, one could call the pain body the addiction to pain in human beings. And so when that is operating, you don't know what you are doing.

You're simply at the mercy of an unconscious movement of needing to express human pain. The pain flows into the mind and amplifies the story of me, which then becomes very unhappy, extremely unhappy, a very unhappy story, a very unhappy self. It makes the sense of self very heavy.

But in egoic delusion, even that the ego likes, because the painful ego is a very strong ego, and it's looking for somebody else to make unhappy. It wants to make someone unhappy and usually succeeds. And so once it has taken on enough food from somebody close to you as feedback of emotional pain or your mind, it subsides and you feel a little bit better.

And then a few days later, a couple of weeks later, it comes up again. And so here the uncompromising yes will very often apply not so much to what arises externally in your life in this now, but also what arises internally in this now. And sometimes what arises internally will be a pain movement.

And a certain degree of alertness is needed so that the deeply conditioned, very old pain movement does not overpower you and use your thoughts again. And you become it. And you're forced to act it out until it leaves you for a little while.

It's still there, but it goes, becomes dormant to digest its food, so to speak. So alertness is needed so that you can watch the arising of the pain body as it happens directly. So it cannot use your mind, feed on your thinking.

You watch it and what do you do with it? It is. You allow it to be.

You allow the form that this moment takes to be. And you may not succeed each time with the pain body because it can come so quickly that only afterwards you suddenly wake up. It's, oh, that was the pain body.

But as presence arises in you, which is that unconditioned consciousness, it will be easier to stay present when the movement of pain seeks to overpower you and control you. And so you bring that alert presence to it that comes with unconditionally accepting what is and knowing yourself, not looking for yourself in anything that arises in this now.

You are not the pain body.

It is human pain. It seeks to become a self, to strengthen the illusion of self, a me. When you observe it, the pain body is not a self anymore.

It's simply human pain. It's not using your mind and becomes the illusion of self. So that is the transition to the new state of consciousness that is happening now.

The vital thing here is that alert presence that comes with a yes. Yes. Alert presence and acceptance and presence are one.

That is the arising of the unconditioned consciousness. And you realize you are not that which arises in this now. That's the form it takes.

You don't seek yourself in that form anymore. You allow it. It's fine because you live in the world of form.

Of course there needs to be some form in the now, but there's no self-seeking through allowing the form. And you know yourself to be not that which happens, but the space in which it happens. The stillness in which it happens.

The field of now in which everything happens. You know yourself as that and that is the end of self-seeking in future or in some form that you could add. You can suddenly see the delusion of self-seeking through adding some form to me.

This is so simple that essential teaching, allowing this moment to be is a very gentle thing, but it's also a very radical thing to do. And from now on, as you go away from here, at any given time, often you will realize whether you are in a state of no internally or whether you are in a state of yes internally. And you recognize more and more when the no is still there.

It has a momentum. It's another no in whatever form. And so if you catch yourself in another no to what is, what can you do?

You allow it. You bring the yes into the no, no matter what happens. Bring yes into it.

Always the yes. That is the most empowered human state it is. And every sage that ever lived, every spiritual teacher, every spiritual master lived in that state that we could call the surrendered state of consciousness.

Not a state of weakness, but a state of great power. Not only to the little egoic entity, the surrendered state of consciousness sounds like weakness. The surrendered state of consciousness totally.

And then you emanate love, peace, compassion, aliveness, and enormous creativity comes through you. It will express itself in some form. No more suffering is created out

of that state.

In the surrendered state, nothing that you do in this now is a means to some end that is regarded as more important. Nothing, the now is never reduced anymore to a means to an end, which is part of the normal mad state, where the now is always a means to an end. The now is honored totally.

It is not reduced to a means to an end. That is the surrendered state. That means whatever you do in the now has a beauty and an aliveness to it, because it is honored so completely.

I'm not, you've read certain ancient scriptures, they speak of that also. It is the end of karma. Surrendered action is the end of karma.

Non-surrendered action keeps you trapped in karma. That's very simple. Surrender is the end of that.

Now, I've had enough pain. Years, a million years of pain, isn't that enough? When, how much time?

Okay, I think I'm going to surrender. I need another 20 years and maybe 10 lifetimes. So much suffering on the planet, so much suffering in your individual life.

When, if not now, now enter the surrendered state of consciousness. And there, nothing to do with resignation is misunderstood. Oh, well, I can't do anything anyway, so I might as well accept here where I am stuck here.

No, that's not it. It's, yes, I welcome this. I welcome it totally.

And enormous power is released for action also, if needed. Not the useless action that the ego gets involved in. If action is required, action arises.

Unpremeditated, it simply happens. Presence through the yes. The arising of presence.

The new state of consciousness. The surrendered state of consciousness. I'm saying new because for the first time, there is the possibility for many, many people simultaneously on this planet to enter that state.

Nothing else can save the planet. And so, enough pain, enough suffering. If you're really fed up with suffering, then you say, all right, from now on I will create no more suffering by entering a state of non-surrender.

The only root of, the only cause for suffering is the state of non-surrender. I will create no more suffering for myself and others. It goes together.

Now the pain body may still occasionally come. That's only pain, not suffering. It's

human pain.

Suffering requires a mind-based entity that identifies with the pain as me and has a story around it and a sense of self around it. That's suffering. Without that false sense of self, there's no suffering.

A movement of pain is still possible. It's not that bad, just pain. Let it be there.

And all the pain does, it erodes delusion as you allow it to be, burns it up, and then the pain is gone too, through surrender. Miracles of transformation happen, even healing through surrender. That is the message.

And in the past, it has been given a few times in different forms. This is a different form of the message and a signpost. There's an enormous acceleration now of the emerging energy of presence.

No more time. No more time. Enter that state now.

And that's the end of the need, the need for psychological future, to arrive somewhere and be someone. And then you play with the world of form and it's beautiful. The strange thing is, when the world of form is no longer controlling you, there's no self-seeking in it anymore, it improves in a strange way.

When you don't need it to improve anymore for your sense of self, it suddenly improves. And before you desperately needed this to happen and that to happen, and you needed to add this, and when that self-seeking isn't there anymore, suddenly the entire universe, the way in which you relate to it and you experience reality, the world, becomes benign, benevolent. There's suddenly a benevolence in the world.

As you interact with the world and people, the universe is suddenly showing a friendly face. Not that limitations will entirely disappear as long as you're here as form. Some limitations will be there, but they are not important anymore.

You don't need to run away from them. Each time a limitation comes, you walk right through it, through surrender. Beautifully expressed in the image of Jesus on the cross.

The ultimate symbol for limitation, to be tied to a cross, can't even move anymore. Nothing, totally limited, and at that moment, total surrender happened. Not my will, but thy will be done, the will of the totality, the one.

And then the cross became transformed in its nature because it has a dual symbolism. One is, it's the torture instrument or the symbol of limitation, and the other side of the dual symbolism of the cross, it symbolizes transcendence, and it symbolizes the divine. And the two are one.

Limitation and knowing yourself as unlimited are one. And it's only by non-surrender

internally to the limitation that you recognize the oneness of how the unlimited is concealed, is hidden within the limited, and very often is hidden in the worst form of limitation. Something that you would say, no human could live with that dreadful affliction.

And some of those humans suddenly, without any spiritual teaching, or ever opened a book perhaps on any spiritual, suddenly within that most unacceptable, seemingly unacceptable limitation, they surrendered. And it opened up, and they entered the state of deep peace and aliveness, and freedom from the form, knowing yourself as the vastness, spaciousness that is there. So it's, remember that any limitation is a cross, and walk through it, not away from it.

And it's the opening, through welcoming whatever is, welcoming. The greatest power is released then. That's the message.

It's too simple to make philosophy out of that. It's very practical. It requires no belief.

You can keep beliefs, there must be a few things still kept in your mind, so you keep whatever is there, it's fine. Knowledge, beliefs, I believe this. No, I disagree with you.

Okay, that's fine. No longer a self in it. Now let's honor this moment, the only one there ever is.

When you go away from here, it's still now, now, now. Only the form changes. Are you friendly with it?

Or in disagreement? Friendly. That's, and this is how the planet and the world will become transformed, not because you need the world to be transformed to be yourself.

So as you've been sitting here, something has been dying inside you, the illusion, the person, the heaviness of that. And what or who is walking out of this room, simply a field of conscious presence. Perceptions happen, they're not resisted.

A field of conscious presence, a field of stillness, even if noise, there's a lot of noise out there, suddenly you walk out and you're bombarded by noise, and you continue to walk as a field of presence. Watching. And so, seeds of the transformed consciousness walking out of here.

Any spiritual practice, nothing needs to be abandoned. Let it take you more deeply into this. It's the journey without distance.

The journey without time into the timeless state of consciousness, the surrendered state. That's the journey you're on, the vertical dimension. The horizontal will look after itself.

And may you be blessed on this journey into yourself, into the now. Thank you. Please have a look inside to see if you are in a state of waiting or presence.

Waiting for the first words to be spoken or whatever the next moment brings. Or being here so completely that that inner compulsive movement away from this comes to an end. And if you can detect within yourself that compulsive movement to the next moment, the reaching out, to grasp something in the next moment, to complete me, to enhance me, to add to me a thought, an experience, a new belief, an experience, whatever it may be, the compulsive movement to add something to me.

And that is the state of waiting for the next moment. And that is associated intrinsically with thought. The movement of thought that moves away from this and reaches out into a projected future moment to grasp something there.

And so there's identification with thought. Identification with thought. That is the normal human state of consciousness.

To be trapped in a continuous stream of thinking that moves forward, that pulls you out of now. The only place that has any reality, the only place where life can be, the only place where anything can be is now. The space of now.

So much so that being and now must be synonymous because there can be no life unless it is now. But humans, and this is almost the mind says, okay, what else are you going to tell me? I knew that already.

That's not a big thing. I've read it in many books. What I'm looking for is some new ideas, some new thoughts to add to me.

I didn't come here to hear that there's only now. And of course, many teachings pointed to that, not perhaps in such an immediate and direct way. Jesus talked about the importance of living in the present.

Buddhist, probably the most important Buddhist practices, meditative practices are to bring you totally into this moment with your attention, totally full state of presence. Observe your breathing. You have to be totally present, not look to the next breath.

But I'm not introducing some new meditation technique either. In fact, there's nothing much here on the level of thought that you can take home with you, that you can add to you. That's not what it is about.

So on the level of thought, that compulsive movement that seeks to add to me, it is frustrating to be sitting here for an hour and a half, maybe, and not being given food for thought. And the words that are being spoken perhaps say, well, yes, that's the Buddha said that, and Jesus said that. What's then?

Give me something new. This is not what our gathering is about, to add something to your store of knowledge, ideas, beliefs, or to create some experience. So it doesn't work sitting here, does not work on the level of content.

This gathering is not about adding content to you, to your mind. It adds nothing. So it's not about improving thought, refining thought.

It is about becoming acquainted, experiencing, and that's everybody's limited, it's not experience, knowing for yourself a state of consciousness that is beyond thought, a state of consciousness of great aliveness and alertness. And you are suddenly free of the compulsive stream of thinking, but you're awake, you're alert, you're present, and in that state, you are very intelligent. Intelligent, not the narrow view of intelligence that the mind has, the ability to solve IQ tests, a very narrow view of the ability to store up information and regurgitate it in exams, a very limited view of intelligence, tiny bit, but true intelligence is vaster than that.

And why is it that you become intelligent, truly, as you enter that state of, and it's very, I don't want to frighten you, but I have to say it, the state that is free of thought. Not that you lose your ability to think when needed, you are no longer trapped in the movement of thought. What does that mean, trapped in the movement of thought?

It means to derive your sense of self, of me, from that continuous mental noise that consists of monologues, dialogues, and stories that you tell yourself and others, rehearsing something for the next moment. Continuous, enormous amount of noise that most people are completely trapped in, identified with as a me. And the me is never full enough, never complete enough.

That self, that me, has not reached its perfection, its point of fullness, has not arrived home. I'm not myself yet, all I need is add a bit more. On all levels, people, whether it's on the level of ideas, beliefs, material possessions, status, experiences, relationships, identification with even some spiritual practice, anything I can add to that to feel I'm now growing.

It's a looking for an enhanced version of me by adding further content to the mental accumulations. That's how, this is the normal way to live. So everybody is looking for an enhanced version of themselves, an improved, a fuller, bigger me, through material possessions, and then perhaps you go beyond that, then through interesting experiences, and then perhaps you move beyond that, and then through spiritual identification with this or that spiritual belief.

And that's quite comforting for a while too, but never satisfies for that long, or there always comes a moment of dissatisfaction, usually very quickly, where the me again feels that sense of lack and incompleteness. That wasn't quite it either. Well, I've added a bit to me, but that wasn't it either.

It's never quite it, that experience, that relationship, that marriage, that possession, that status symbol, spiritual or material. I'm still looking for myself. Of course, the good thing is I have future, and I can reach out there because that surely contains my salvation.

It's out there somewhere because I need the future to add more to me. So that's how the future comes in, and the most dreadful thing that anybody could tell you that would scare you to death, and you have no more future. And it happens to some people.

They are told that, whether it's true or not, who knows? Miracles happen also. They are told there's no more future.

That's an enormous, potentially an enormous thing has just opened up for you if you were told that you have no more future. But most of you are not that lucky. You still believe that through enough future, you can complete the me, and being fully, completely rooted to be totally yourself, that sense of having arrived, having being home.

So that's the striving, the compulsion to strive to add to me, normal human state of consciousness. The whole civilization, even Eastern civilization, Western, of course, is reaching out for more. And many are reaching out with an enormous, an enormous emotional pull for more, as if possessed.

If you go to big cities, New York, London, how they were running to get somewhere. Every day they are running to get somewhere. Then they get to the office, and they are under great stress to get this done and that.

And why? If you stop them, if you could stop them, you can't, because they'll say, don't stop me now. Not, I can't talk to you now.

But if you stop them, they would all, if you go to get to the bottom of it, they are running towards the future. All of them, no matter what form that future takes, that compulsion. Am I saying that make no plans anymore?

No, I'm talking about an inner compulsion, a psychological compulsion that desperately needs a future. And that's created that peculiar civilization that we live in, where everybody, almost everybody is under great stress trying to make it. But that mind pattern already existed thousands of years ago, it's just becoming more accentuated, more pronounced now.

The mind is becoming more and more noisy, and people are more and more trapped in that noise as me, never enough. Not only never enough, needing to sustain that sense of separate selfhood, if that is a word, needing to sustain that sense of separate me by being in an antagonistic position to what's not me's, other me's. To be, in other words, at odds with something or someone, to be opposing something or someone, enhances the mind made me.

And that explains in part why the normal human consciousness is so dysfunctional, why it creates so much suffering on the planet. 20th century, madness, complete madness. What is it?

There must be, where is that dysfunction? It must be somewhere in the human mind to create such a world, to create so much suffering, both collectively and on a personal level. So what is that?

What is that sense of self that is derived from mind movements? What, why does it have the need to be surrounded, one could almost say, by enemies? Because it enhances the sense of separate identity.

I define myself, the mind made self, through my problems, through my conflicts, through the people that I argue with, through situations that I react against. The little me, the mind made me, is extremely reactive. It reacts to situations, people, places.

This shouldn't, they shouldn't, you shouldn't, I shouldn't. Never aligned with now, basically against now. Collectively, you see how when you, people are trapped in that delusory identity, one could say they don't know who they are.

They're trying to strengthen the fictitious sense of self collectively, then they create an us, a big, very big me, is us, the group, the nation, the tribe, the religion. And that, the mechanical unconscious movement, once you're identified, so the individual derives his or her sense of self from the group to a large extent, then the group will display the dysfunction that is built into that mindset and will start looking for some enemy unconsciously. Religions need their enemies.

Political parties need their enemies. Companies, institutions, always. Nations define their identity if they have strong collective identification, such as was the case, for example, Germany, Japan, 20th century, strong collective egoic identifications with our nation.

And it, the stronger it got, the more people felt that now they knew who they are because they have enemies all around. We have enemies north, south, east, and west, and they now define our selfhood. Now we know who we are.

For a moment, there's an elation because the illusory sense of self, in this case collective, has become strengthened. And that for a moment you feel good, you feel much bigger. But inevitably, when you are trapped in illusion, disaster follows.

Suffering follows. You cannot be trapped in illusion without suffering following very soon. So to observe collectively and individually how that conditioned mind operates, and in people's personal lives, the need for enemies that is built into this, the me doesn't really want peace, love, joy.

It says, that's what I'm looking for. But then when you observe, you see, it couldn't tolerate peace for very long because its separate sense of me would dissolve in a state of prolonged peace. That's why there's very rarely been prolonged peace on the planet.

And you individual humans also cannot be at peace. You look at relationships. How long

can you go without conflict in a relationship?

A few days. Unless you have gone beyond that already, beyond identification with mind, beyond deriving a sense of self from mind movement and the emotion that go that reflect those mind movements. And so on a personal level, what you make into an enemy to sustain the delusory sense of self, one could say, is the now, the present moment.

And this is the amazing realization how rarely in that state of consciousness one is aligned at ease, at peace, totally at home in now, aligned with now, open to now, welcoming now. Very rare to welcome the now because most little me's are trying to get somewhere else because they need to add something to me. They're trying to get to the future.

The now is a stepping stone to the future. Even spiritual practitioners very often are trapped in that mindset where they have a strong psychological need for the future because this is obviously enlightenment, liberation, freedom is to be attained there. So you look at liberation, freedom or enlightenment in terms, almost in terms of content, adding more to me as the ultimate achievement and needing the future to find yourself, to be yourself fully and completely.

And this is the fallacy, future, one could say, you need future for everything, surely to learn a new skill, to learn a new language, to explore new countries, to acquire this or that, to meet a new husband or wife at some point, he or she is waiting for you. For all that you need future. It works.

But the only thing that truly matters, that ultimately matters, is the one thing that you don't need future for, and that is to be yourself fully and completely. That state is already there, simply obscured by mental noise. It's an amazing realization that through future you cannot become liberated.

The portal, the opening into yourself, into God, into reality is only now. The one place that you never looked in the mind-identified state, the one place that was inferior to a mental projection of a future state. So spiritual practitioners can fall into the trap of projecting a future state to be achieved.

So you give yourself future. That's very satisfying to the self. It would be more satisfying to that sense of self here if I said, I can give you steps of how to become liberated, free, enlightened.

There are 10 steps, and it will take 10 years. Oh great, he's given us time, and that feels satisfying. Now I know where I'm going.

Now the strange thing is, now you say, well, what are you saying that I am already enlightened when I know that I'm not? When everything in my life is telling me, or lots of

things in my life are telling me that I haven't made it yet, and what are you putting some new belief into my mind that says, just be happy, smile, you're already enlightened, just believe that you're already enlightened, and you are enlightened. More thought, more belief, and for a while that can be satisfying.

You can go around saying, great, I'm enlightened. I realize it now. I'm converted now to the church of enlightenment.

This is the truth. This is it. Until a little bit later, life shows you very clearly that you were deluded, and more suffering comes in.

I shouldn't have believed that man. Why did I ever go to that talk? So let's not be very careful so that what I'm saying does not become some facile new belief that you add to yourself.

It goes deeper than that. To realize the truth of this, you need to realize what the now means. You need to realize the depth of now.

So the real purpose of this gathering is to enable you, if only to glimpse, perhaps more, the depth and truth of what it really means when we say now, what the now really is, not as intellectual understanding, but as a deeper, immediate realization of what now means. That's the purpose of this gathering. So it's not in the realm of ideas or beliefs.

It's to know now directly. What is that? The only thing there ever is, which nobody could argue with.

Nobody could really argue with the fact that your life has never not been now, not possible, nor could your life ever in the future not be now, neither in past. There was no nothing ever happened in the past. And don't think about this.

Just listen. If you start thinking about it, you will get into a little mental knot and say, well, okay, but doesn't make much sense. But well, no, I disagree with you.

There is a past. Okay. Don't think.

Just surely nothing ever happened in the past. Of course not. It happened in the now.

Where else nothing can happen that is not now. Nothing will ever happen in the future. It cannot.

Of course, for anything to be, to happen, it must be now. So reality, life is inseparable from now. You can remember the past.

You can store up memory traces of a past now, and then you remember it. But now, only the light of now gives life to your memory. Of course, it's the light of now that illuminates that.

And there is only this, the only thing that never left you, no matter how many transformations you have already gone through in your life. And there are some people in this world who have already, they feel as if they had already had three or four incarnations because their life has changed so drastically already several times. And this is more frequent these days.

In the past, in village societies, people just stay in one place, one incarnation, and then it comes to an end. But many people these days, their life has already had great ups and downs. And yet, it was always now.

That's almost nonsensical to say it, almost superfluous to say it, easy to ignore. That's it. That's all there is.

It's this, this, this, the suchness of this moment. Now, why are people running away from it? They need an enemy.

The mind-made self makes the now into an enemy. That's the arch enemy of the egoic self. It has many other enemies, but it really, it has made the now into an enemy.

That's how people live. They are not at one with what is, they are against it. They deny it, they reduce it to a mere stepping stone because the next moment surely is more important.

That's where I need to get to. Okay, I'm just stepping over this one. I'm on my way to the future.

And you carry on continuously. And sometimes it's only some disaster that pushes you into now. A moment when your life is threatened, when the conditioned mind couldn't cope anymore with the situation, something, a greater intelligence has to take over.

And in those cases, some people accidentally experience what it means to be totally present and to act out of that state of consciousness. No longer as a little me trying to achieve this or that, but being totally aligned with the totality of consciousness. So the action is the one, the totality moving through you.

And it's, sometimes people do the amazing things in that situation of great danger. Right action, unpremeditated, happens and it works. And then when danger is over, sometimes then they fall back into the normal consciousness.

What was that? What was that power that moved through me? And then other people come and say, how could you?

You did such a great thing. You are a hero. It's just me, hero?

I didn't do anything. It just happened. So there are people who accidentally get a glimpse of that and never forget it.

But it becomes, in many cases, becomes a memory. Sometimes they feel bad that they haven't got it now. So they have to remember it.

What have people said just before they had an accident? They were driving in a car and they knew that the accident, the collision was now unavoidable. The other car was coming towards you, maybe four seconds left, maybe five seconds left.

They survived. And some of them later talked about it and said, something very strange happened when I saw the inevitability of the accident. Suddenly all fear left me and I had this great sense of serenity and peace.

And I wasn't concerned at all about dying. It looked as if I was going to die, but there was this great peace. And if that peace could have spoken, they would have said, all is well.

There is no death. And so they experienced something at that moment when seemingly all future was removed from them. Total now-ness, total presence emerged as a new state of consciousness, far more intelligent, far more effective than the normal mind-identified conditioned state.

Conditioned, of course, by the past. So in that state, you are your past. You are a walking past.

And you can only really repeat the past. Newness can only come in, in this space, if there's an openness to now. And so you, maybe one or two of you, have experienced that.

But here we don't need to wait for some, our life to be threatened, to enter that state that the beauty of the spiritual teaching is. Well, ultimately, the beauty of spiritual teaching is, it's telling you, it's here now. You don't need time anymore.

You don't need time anymore. What do you mean, I don't need time anymore? Attention moves into the field of now.

An alertness arises, an alertness that is of such intensity that it is incompatible with thinking. A greater non-conditioned intelligence arises, out of which thought can come, but it is infinitely faster than thought. And you know it the moment your attention moves from past and future, which means the stream of thinking.

Your attention steps out of the stream of thought into the intense and sacred aliveness of this moment, which is far deeper than what is happening at this moment. And people confuse the now with what is happening in the now. And of course, that changes continuously.

Every form that arises in the now is fleeting. Nothing stays around for very long. Continuously it changes.

And the forms come and go and evaporate. That's why they leave you. So there's a continuous flux of impermanent forms that appear in the field of now, in the field of consciousness.

And people are so identified with that movement of appearing forms, which includes thoughts. On the most primordial level, it is thought. The continuous stream of arising and subsiding thoughts, people are so fascinated by that.

And the mind objects, sense perceptions, the world of form, in other words, inner forms, thought forms, emotional forms, outer forms that come and go in the field of now. And people are so fascinated by the arising and subsiding forms that they are completely lost in them, because they are looking for themselves in those forms and just think, I need to add a few more forms, hang on to those, get rid of those. So you are in a reactive relationship to the forms that arise in your life, because the little self rejects or wants to pull towards itself these forms.

It either wants to grasp them or it fears them. So that movement in the delusional state, which is the normal state, that movement of desire and fear, which is connected with the forms that you either want or don't want, that governs almost everybody's behavior. All actions, speech and thought movement are governed by desire and fear.

That is the deluded state and it's normal. That's ultimately dysfunctional and it's normal. And since we are coming to the end on evolutionary level, to that, we're coming to the end of that level of human evolution, the dysfunction has become particularly pronounced because we are reaching an end of this evolutionary cycle of being identified with form and seeking for yourself in the arising forms, thoughts and outer forms.

And then you have a personalized and reactive relationship to the forms that arise in the now. And of course you're acting out conditioning from the past. It's the me, the conditioned entity, me, mind made.

It reacts, it likes, it dislikes. And so that's all that people know about the now. They know the forms that appear in the now.

So they say, oh, every hour consists of hundreds of moments. Nobody knows how long one moment is because it's not an exact measurement. But everybody believes that their day consists of many, many moments because every moment something else happens.

Every moment a new thought or an emotion or something externally appears in your life. So they think, okay, another moment. No, it's not another moment.

It's the same one now. The form has changed that the now appears as. The form that arises in the now has changed.

The now remained always. And so how do you know this to be true, truly, so that it is vital, transformative knowledge to know this to be true? How do you get there?

And that's so simple that people have been missing it for thousands of years. And they had to make the sublime simplicity of spiritual teachings, the truth of such sublime simplicity, they had to make it into mind stuff. Belief systems and speculations to fuel the mind-made sense of self and identify with something.

But the simplicity is simply this. Not to internally offer resistance to the form that this moment takes. The conditioned mind, of course, says, yeah, but this is not what I want.

This isn't the form that I wanted. That's why I'm trying to get somewhere else. Surely you're not telling me that this place where I am and this job that I have and this inner state that I'm in, that's it?

That can't be it. Well, no, that's not it. It's the form that this moment takes.

What can you do? It is already. This moment is as it is.

It cannot not be as it is. And that is a strange realization. The mind, it doesn't make sense to the mind.

Yeah, okay, well, the totality has brought about the form that this, because everything is totally interconnected on atomic level, subatomic level. It's all totally one web. And that has brought about the appearance in your field of consciousness of this now.

How could it be otherwise? It is as it is. And so you realize the futility and ultimate madness of resisting internally the isness of this moment.

Now the mind says, yeah, but I don't want it. At least I don't want it to last for very long. Or the mind says, yeah, but this is a limitation on my life.

I'm not going to accept this limitation on my life. My body maybe is not well. Maybe where I live is not the greatest place.

It's such a small room, I can hardly move. And you're telling me I should accept this limitation. Well, all that is required is to accept this moment. Not an idea in your head that says, okay, here I am in prison.

I've got another 10 years to do. I might as well resign myself to the fact that I'm in here for 10 years. Nothing to do with the present moment.

Or I might as well resign myself to the fact that I'm ill and I'm probably not going to recover. So what can I, nothing to do with the present moment. That's, those are mind movements.

They concern your life situation. We're not talking about your life situation, which are the circumstances of your life that unfold in time. Yes, but we are talking about life, not the outer form of life.

Life itself, the life that you are beyond form, the one life, the one consciousness, the one to know that, not by seeking, because knowing the one is knowing yourself as unlimited and free. No longer being trapped in a personalized little sense of identity. Never at ease and rarely at ease and needing more of this and more of that.

In conflict with this and that continuously. Knowing yourself truly, not through some mental concept, knowing yourself as that which is unlimited, the essence of your being. Now, you've been seeking the unlimited by trying to escape internally from the limited, which is more often than not, it's the now, the form that the now takes.

Here I am sitting on this bus full with a hundred people, especially buses here are very full. So you're squished. Oh, you're telling me I should accept.

Yes, this is the form that this now takes. It is as it is. You see the futility of resisting it.

You're not projecting a future moment when you're going to be free, because then there will be some other limitation appearing in the now. It is in the nature of the world of form to give you some limitation. The very fact that you have a body is a limitation.

And then life, you move through life and you meet one after another. And then you meet your ideal partner. And a year later, the ideal partner is another limitation on your life.

And then you say, okay, that wasn't it. He wasn't it. She wasn't it.

Or you become very unhappy for the rest of your life. I made a mistake. So it's not by escaping internally from the limitations into a future realm, where you are hoping to find yourself or the essence of yourself.

You never get there. So the amazing thing is, take the now, just this segment that is now, not some mind movement like a life situation, an illness, financial lack, health. These are life situations.

Out of that, there's only this moment. At this moment, say I have 10 rupees in my pocket. And then you look at your bank balance, and it shows zero.

And here you sit. There's the coins. And there you sit on a bench.

And you're breathing and looking around. It is as it is. This moment is as it is.

And suddenly, you drop resistance and you actually, something arises because there was that yes to now was so deep. And I spent some time on park benches, so I know what I'm talking about. But the yes to now was so deep that that seeming, that apparent

limitation, that was totally, only this moment was totally accepted.

And suddenly, something arises. I have to be careful with words now because I don't want to put any ideas in your head. With that complete acceptance of now, whatever limitation it may be, you can't argue with is, is.

That's what happened to those people who saw the car coming. The accident seemed inevitable. They no longer argued.

That happened to people who were in a dangerous situation and did the right thing totally, not out of a state of inner resistance, but out of a state of total alignment, an intense aliveness, and a deep peace that comes with the yes to now. A sense of, and I use that word carefully because the word is only a pointer, a sense of spaciousness around events, a sense of spaciousness around emotions even, a sense of spaciousness that is there. Here comes the form of this now.

And you meet it with a total and uncompromising yes. And suddenly, you go, internally you go beyond the limitation of the form, not because you ran away from the limitation, you walked through the limitation. You are no longer in a reactive relationship to that apparent limitation.

It no longer strengthens your sense of self or of me. And then you take action out of that delusion, which produces further delusion and more of the same. That state of no matter what form this takes the now, I welcome it.

That open, alert presence with which you welcome what is, takes you beyond the form of this moment to the unconditioned, or rather it doesn't take you, you realize yourself as the unconditioned consciousness in which this form appears. And that is a sense of, one could say, stillness or peace around what happens. Or one could say, whatever happens then, happens within a field of stillness or peace.

That you cannot grasp conceptually, there is an underlying peace, stillness, in which everything happens. And not that it condemns you to a state of passivity, at times that state is dynamic because action can arise out of it. But it is non-reactive action.

Non-reactive, not a little me trying to strengthen itself. And it's absolutely right for this moment. This is what they try to teach in schools like Zen and others.

Simply this utter and complete yes to what is. Utter and complete presence. Not looking for the limit, the unlimited through future, but by totally accepting, one could say, although some of you may not like that word, surrendering totally to the form that this now takes internally.

That is the surrendered state of consciousness. And that is the most powerful of the, really the only truly effective, powerful state of consciousness. It is the state of being

aligned with the one intelligence, beyond the conditioned temporary expression of that intelligence that is the human mind.

Nothing wrong with it. Human mind is beautiful, it's fine. It's only when you are looking for yourself in it, it traps you in a little form identity.

So not that you no longer have a form identity. Of course you have a, there's still the bodily form. You have your name and you have a life situation that goes on, but something much more vital has come in.

The liberating power of now. And now you begin to realize what the depth of now is. It's not what happens in the now.

That's not the now. That's the form it takes. The now is the field in which it happens.

The field of consciousness, one could say, but be careful with words because then the mind can attach itself to a word. The field of consciousness, unconditioned, pure intelligence, whatever you want to call it, in which the entire phenomenal universe unfolds, which appears as form. Millions and millions of forms being born out of that, returning into it.

The miracle of phenomenal existence. Wow. And you're no longer threatened then by the world of form, nor does the world of form, which is the world, hold that great promise that it once did.

That at some point, through the acquisition of some form, you can complete yourself. That's the promise of the world of form, which is not going to be delivered. So you can then, you come to be at ease with the world of form, no longer demanding that some form, a person, a situation, a condition should complete you or make you happy.

Please make me happy. You say to a place, to a situation, to a person, and they never comply for a little while. Yeah, that's the place.

And then something happens to spoil it because it's form and it's limited. So enormous freedom comes then that the demand that you make upon the world to complete you, and that's what makes living so frustrating. Because there's the demand that the world should give you something and it never gives it to you.

Although occasionally you get the delusion that now it's given it to you, that makes it even more frustrating. So as you drop that demand, an enormous sense of relief comes because you're no longer looking for yourself in the forms that come and go. That's the beautiful play of form of the phenomenal universe.

And for the first time, you can actually participate freely in that without self-seeking and forms, without needing to have certain forms to complete you. It's beautiful. You play

with the world of form and allow it, allow the forms to come and go.

And as a byproduct of such a living in such a way and living out of such a state of consciousness, as a byproduct of that, you may notice that your life, even in the world of form, unfolds with greater ease because you're no longer standing in a reactive relationship to the world of form. And the universe then appears to you as a more benign, more benevolent place suddenly. Oh, how nice.

Not that forms are no longer limited. You will still experience the limitations of each forms, but somehow that doesn't matter anymore. In fact, it's almost one could say, you welcome the limitations of the forms.

That also is beautiful. And that means you welcome death. Death means a form leaves you.

Death means a form dissolves. And there is great beauty and sacredness in a form that is at the transitional point between being a form and being the formless. As a form dissolves, death in other words, whenever a form dissolves in this space of now, something shines through the opening.

It leaves a kind of emptiness, one could say. It's gone. And through that little hole, and it could be a person close to you who died.

It could be loss of some great possession that was important to you and suddenly it's gone. And what shines through when a form disappears from the now suddenly, which is death, the now itself, which is the essence of who you are, which is the unconditioned consciousness, which is the formless one life. That is why death is sacred.

Because whenever death occurs, the end of a form, the formless one life shines through that opening. And then you truly, deeply can know and sense what the depth of now is and means. And you realise that it is none other but yourself.

The now is yourself, not the little mind made self, the one self. And when this is liberation, simply is knowing the field of now to be yourself. It's an amazing thing to realise that you are the now.

That's why it never left you. No matter where you went. And that's, you're suddenly liberated from time, past and future, which you can still use to catch a bus.

It works. To meet someone, it works. But not much beyond that.

You are freed from past and future. You are freed from compulsive thinking, obsessive thinking, the incessant stream of thinking, identification with that. And you are freed from suffering.

How could you suffer when you're totally aligned with now? Whatever arises is as it is.

Emotions, okay.

It is. And it is. A stream moving through, all right, there it is.

What can you do? It is. You welcome that.

Suddenly there's a space around that too. And you are that. It's the now.

So you then go through life as this deepens in you. You go through life not no longer compulsively reacting to the forms, but knowing yourself as that which underlies all forms. In other words, you go through life with the awareness of the field of now, which is awareness itself.

Self-awareness. In other words, and again, just little pointers, you become aware. Just another little same thing.

You become aware of awareness as the underlying field. This sounds dualistic, as if there were a subject and an object, but that's only because of language. You become self-aware, and that's limited too because of language.

You know yourself as the awareness, not as that which happens in the awareness. Self-aware. And that is then the undercurrent in your life that is infinitely vaster and deeper than anything that happens in your life.

So what happens, you can actually now, for the first time, enjoy what happens without feeling either threatened by it or feeling that you need to grasp at this or that and demand that something or someone should make you happy. So really, the only reason why we are here is to know at first hand that state of consciousness and it's already in you. It's not, it cannot be achieved.

It's already the essence of who you are. So it's only through entering the surrendered state that who you truly are beyond form emerges. Emerges.

And the moment it emerges, you will notice the compulsion to think disappears. Thought begins to slow down. Before it went, because you needed to go on and on because yourself was, I have to keep myself alive.

I think, therefore I am. So I have to keep thinking. And as you enter the surrendered state aligned with now, the compulsion goes because you realize that why there was compulsive thinking was because desperately you try to work yourself, work your way out of the now through that compulsive thinking.

Let's see how I get out of here. And so the stillness that is the essence of your being and stillness, all that it means is unconditioned consciousness, thoughtless awareness is already there. It's already fully there.

Not to be perfected or achieved. It can't even be an achievement. Not to be obtained.

It's nobody's achievement. That's a pity. Can't add it to me.

Nothing to add. And those people who found it accidentally and there have been throughout history and perhaps the first spiritual teachers, the first who became liberated, they didn't become liberated through monasteries or schools. They became liberated because life took away from them all the content that they had identified with as me.

They lost everything. Even their beliefs, everything collapsed, deaths all around, unbearable. It became so unbearable, the suffering, that something snapped and they entered the surrendered state.

And suddenly the formless one life was there as a sense of deep peace and aliveness. And they looked around, the world around them had collapsed. Even perhaps in their mind, they couldn't explain things anymore, thought structures.

In the face of death, especially if death comes at you in multiple forms, in the face of death, it doesn't make sense anymore. And even that collapses, your beliefs collapse. There's nothing left.

And there you are, and suddenly surrender to that. All that is contained in the symbolism, of course, of the cross, which is the symbol of the extreme form of limitation. Jesus nailed to the cross symbolizes limitation in its extreme form.

And then something happened, surrender happened. Not my will, but thy will be done. The will of the totality, the one, not my, not me.

Surrender happened. And the cross then becomes transformed into a symbol of the divine. The dual symbolism of the cross is, it's a torture instrument, extreme symbol of limitation, and it's a symbol of the divine in one.

So there's enormous wisdom in that, contained in that, that it is not away from the limitations of form that you find yourself, that you know yourself as the formless, but by walking through, surrendering to and walking through the limitations, then the very limitation becomes an opening. And that's why otherwise living in this world would be, some malevolent God would be having a good time laughing at human suffering. Why?

But that's not how it is. It's everybody encountering limitation and many humans in extreme forms. And there's only one lesson, walk through it, not away from it, right, through welcoming.

The form that this moment takes, that's transformation, that's the transformed consciousness. And that is a spiritual practice that requires no time, no future, you can

only do it now. You can't get good at it, you can only do it now or not do it now, and suffer.

That's a learning in itself. And those who are here have all, and who haven't walked out yet, have all reached a point where they realize the possibility of living free of suffering. But suffering was wonderful, of course, because it brought you to this point where you can hear this, so be great, you probably needed it, you need suffering.

People ask me, do we need suffering or not? Sometimes they say, you're not very clear. Sometimes you seem to say it's a great thing and then you say, you don't need it.

And the truth can only be expressed in paradox. And the paradox is you need suffering until you realize that you don't need suffering. And you need time until you realize that you don't need time, it's all right.

The universe allows, if you need more time, which implies that you need more suffering, fine, all right. So this is the, one could say, how is it that such vital truth is not taught at schools? Why is it that very few people seem to know this?

Is there some conspiracy at work? They're trying to cover up the truth. Don't talk about it.

Liberation must not be mentioned unless it's a belief system, then you can talk about it. Well, the egoic sense of self doesn't like it, of course. So one could almost say there's a conspiracy.

It's the egoic conspiracy that says, let's not talk about liberation. We can make a church out of it or a belief system, that's okay, but not the actual thing. This is the message.

If you're ready, many of you are ready, and many more humans on this planet are entering the state of readiness, then from now on, the unconditioned state will be there every moment, the surrendered state. And at other moments, you will notice you're not surrendered in the now, some contraction, some inner no, and suddenly you notice it. What do you do then?

Well, the mind, what the mind wants to do then, it will say, you see, no point. You can't do it, it doesn't work. No, just observe the no, say, all right, here goes another contraction, another no.

That's how it is. It's the form that this moment takes. I can feel my whole body contracting as I sit here.

What's that? What's that music? It shouldn't be there.

People shouldn't sing while other people talk. And then you notice it. Oh, another contraction.

And then suddenly the very form that you had reacted against is actually quite beautiful. Oh, and the now is always sacred, nothing else is. When you enter the now, you enter also the realm of the sacred.

But God is only here now. And that I'm not going to define further. I don't need to.

It's an amazing realization when you see that the sacredness is there as you enter now. Oh. No matter what form it takes.

Thank you. Thank you for honoring us with your presence. And to all of you for coming here this afternoon.

The prayer that we offer before the talk is a moment of silence. I would like to explore a moment of silence that is a very important moment in our lives. that is a moment of silence that is a moment of silence with you this afternoon, the deepest truth of human existence.

When I say that, that may sound a little bit abstract, interesting, but abstract, human existence. And it may sound a little bit philosophical, but this is not a lecture on philosophy, nor is it a lecture at all. The best way to look upon it is as a meditation.

Although somebody is speaking, look upon it as a meditation. So when I say the deepest truth of human existence, it sounds a little bit removed from your everyday concerns. So let's put it in another way.

We are here to explore the deepest truth of who you are, because you are human existence. We are here to explore the deepest truth within yourself, knowing yourself at the deepest level. So a level so deep that knowing yourself and knowing God become one and the same.

There are two levels to this talk, if it can be called that. One is the words and one is the gaps between the words, a certain stillness. I've just pointed this out because it is helpful as you listen to be aware not only of the words but of an underlying field of stillness out of which the words come, nothing personal.

There's a field of stillness that is both within and without gaps between the words, a silent space in between and underlying the words. And simply to be aware also of that dimension. Then listening to these words is more than absorbing information, because there isn't that much information here.

It's not an information-based talk. Then it becomes a meditation to just sit here and listen. And the deeper teaching, if it can even be called teaching, is not in and through the words.

The deeper teaching lies in the dimension of stillness. Because the moment you

acknowledge that underlying dimension, then you have accessed a realm within yourself that is deeper than the stream of mind, with which most people are identified as themselves. Simply as we sit here to acknowledge to notice, to listen to an underlying stillness.

That which acknowledges that in you, that which is able to listen to that dimension, listen not to something, listen to nothing, to nothing, just the act of listening. That in you which is able to acknowledge that dimension, to be attentive to that dimension, is a realm of stillness underneath the stream of mental noise. In other words, the moment you pay attention to that dimension of silence, there is a stillness.

In you, because through thought, you cannot pay attention to silence because thought is noise. So already, although through words we are going to progressively explore the deepest truth of human existence, even as you sit here and follow the words that progressively explore the deepest truth of human existence, that deepest truth of human existence is already emerging in you as you sit here and listen, even now, simply by paying attention to silence through the inner stillness. That is the only way you can notice.

The stillness in you notices that. And you have gone beyond the continuous stream of mental noise that for most people is who they think they are. So the answer to the initial question that I asked, I said, let's explore the deepest truth of human existence, the deepest truth of who you are.

The answer of that is never really in the future, not even within the framework of this talk is the answer of who you are beyond the conditioned mind. Never is that answer in the future. It's always now.

So our question, what does that mean? The deepest truth of who you are, knowing yourself. Doesn't everybody know themselves already?

And most people would say, yes, I know my name and all those things that are associated with my name, things that cling to that initial form identity that my parents have given me when they taught me what my name is, such and such, whatever it may be. First, what's your name, the little child is asked, and is very proud to be able to say his or her name. And the parents say, very good.

That's the way human existence goes. And nobody realizes that already through the initial first label, mental label, first identification with a thought, a sequence of sounds, the first limitation, an illusory limitation on who you truly are beyond mental concepts. The first limitation has already arisen.

You have already entered a prison of conceptualization. It is the beginning of it. But we need to go that way.

Humans have to move through that. It would be futile to tell a child, you have no name. Don't identify yourself with a name.

That the child has to go through the stage. Every human being has to go through the stage where they begin to accumulate experiences, knowledge, labels, words, concepts, all kinds of things, cultural conditioning, personal conditioning through their environment. And these things then cling around the name.

And after a few years, gradually a sense of self develops, a me. Even in a small child, it begins to develop when the child says, my toy is bigger than yours. It feels good to the child to strengthen its sense of self through feeling I have more than you.

I know more than you, or my father is stronger than yours. You can add a bit more to that sense of self. And again, that is a normal process.

And so gradually the accumulations continue and you become an adult. And then you have a certain sense of self based on the conditioning of your mind. That is the mind that never stops.

That is the mind that is a continuous stream of thought processes. And the thought processes are strongly connected with the conditioning of your mind. So the stream of thinking, and this doesn't depend on culture.

It doesn't depend whether you live on India, in India or in the West. It is the same in every human being. The stream of thinking goes on incessantly.

And a lot of that is to do with me and my concerns and my problems and what's going to happen to me. There's a story of me, which is my past. Things have happened to me, things that I have accumulated, the content of my mind is a kind of story that people like to dwell on, talk to themselves about their story, have a monologue or a dialogue in the head.

And so a sense of self develops that is mind based. And that's again happens to everybody. A sense of self develops that is content based, content and form based, a psychological form of me.

And for most people, that is who they are. So if you ask them, who are you, they will tell you a little story. It could be, they could keep it brief, they could give you a brief summary of me, or they can make it very long.

They can go on for hours because my story is so interesting and dramatic. Have you got enough time to listen to it? Let me tell you what my story is and what I have suffered, what I have seen, what I have, my triumphs and my victories and my defeats, what people have done to me and all the bad things that I have done.

I'll tell you about all of this. And so this is why psychoanalysts make a good living because there you pay them to listen to you and to the story. And if you want to be thorough in psychoanalysis, you have to go three times a week for a few years.

And so you tell your story. And as you tell the story of me, more and more layers of complexity become revealed about me. And it's so interesting.

And so after you have completed your course of psychoanalysis, if ever, if ever, then the psychoanalysts might tell you we have come to the end. By the way, that's very rare. He will tell you we have come to the end of our analysis.

We have analyzed everything about you and I will give you the file. It's big. Here it is.

You can take it home. This is you. This is you.

And if then somebody asks you, do you know yourself? You say, oh yes, it's all here. The content of my mind has been analyzed and here it is in this file or it might be a computer disc these days.

And so I can tell you all about it. And of course, when they say I know myself, what they really mean is I know a lot about myself. I know many things about myself, a lot of information, many facts.

And they forget who the I is that knows because all that knowledge is knowledge about. It's form knowledge. You know a lot about your psychological form identity.

Not that there's anything wrong with it. Each person moves within a form identity, has a form identity, which is not to be rejected, but to be honored. Part of your form identity is the function that you have in this world, the social function, your profession, whatever you do, your activity, your relationship to other people as a mother, as a father, as the boss.

Many other things come into it, your cultural background, your nationality, the nation that you feel you are part of is part of that conditioning. It is not to be discarded, but also to be honored. You honor the forms that are part of you.

The content of your mind, you identify with as me. The only thing is, if you only know yourself as those forms, because every form identity exists, consists of various roles that people play within that form. And that usually is the limit of people's self-knowledge.

Plus, if they've done psychoanalysis, they know about their childhood and all those things that happened then. So is there more to who you are than the form identity, which has two levels. We've been speaking about the psychological form of me.

And of course, then there is the physical form of the body. So people identify with the two. There's my physical body, me, and there's a psychological story.

And that is the story of me. And that includes all the conditioning or the reactive patterns, all those things are in there. The content of the mind is the psychological form of me.

So we have the two levels of identification. And sometimes the body can be a very strong identification in certain people. It becomes part also of the psychological form identity.

If, for example, your body is very beautiful or your body is very strong, that enhances your psychological form identity. It gives you a feeling that you are stronger, more beautiful than others. And the sense of self becomes enhanced through that.

And that can last for quite a while. And it works quite well until you reach, the body begins to grow old. And then the beauty fades.

And if that was the main part of your form identity, great suffering starts when the beauty fades that you thought that was me. So the form identity, both physical and even more strongly psychological form, has certain characteristics. And one of the characteristic of form identity is that it never feels complete.

It never feels, except for brief moments, which turned out to be delusory, never feels really at ease or at peace. It never feels that you are freely and fully yourself yet. Yet is added by the mind because that's a little escape, which says, okay, yes, there is this recurring, almost permanently underlying sense of lack of insufficiency and of incompleteness.

And many people who are not conscious enough, don't feel it directly. It becomes translated into continuous wanting and needing this or that to fill that hole that they feel, to fill that sense of lack and insufficiency with something to make myself complete in this form identity. And so there is an enormous need in human beings to add more to me, to make me complete.

And that is the search, that is the enormous momentum behind human wanting and needing. The Buddha speaks of desire. And again, that's a little bit abstract.

At his time, it was a powerful word perhaps, but desire really is wanting, needing. And then you look for things to add to the accumulated content of mental identifications to complete my sense of self. So you look to, and it's strange, it's a little bit like a, it'll grasp at anything to add to me, whatever it can.

And a very common one, of course, is material possessions that I identify with. I have more than you. This enhances my sense of self.

I identify with my house, I identify with my car in a very subtle way. I feel it's an extension of me. The car has become a mind object.

And that mind object is used to strengthen, to enhance a deficient sense of self. And for a little while, it works. You feel bigger as you step into your BMW.

You have expanded. Your sense of self has grown. And you are more powerful than all those little puny little cars around you.

And for a little while, that works. You feel almost you have arrived. And then before long, it wears off.

And then you sit in that car and it's not that fulfilling anymore. It's just a car. It gets you from A to B.

That wasn't quite it. And then you look to the next thing. And the next thing could be a relationship to complete me.

Because the last one didn't work. It didn't complete me. Something went wrong.

So you go out and look for it there. The ideal one, I'm going to meet one day. I'm looking for the ideal partner that is going to complete my sense of self.

And then it happens at times that you find him or her. That means it's called falling in love. And it says, okay, I found you.

You are going to complete me. You are going to make me happy, which you sometimes read in the lonely hearts columns, looking for someone to make me happy. What they mean is to make my sense of self complete, to fill that lack that I feel.

And so you might get married. And for a while, the illusion is there, just as it was there with the BMW, that now I have arrived. This is when you fall in love.

You have this euphoria of completeness. It's just... Finally, the story of me has completed itself.

I have arrived. I made it. And then comes the honeymoon.

And then comes ordinary existence and all the things that arise in ordinary existence. And sooner or later, this ideal partner fails to live up to what she had promised when he signed the wedding document that is to complete you, to make you happy. It's not working anymore.

That feeling disappears. And then it becomes, oh, I made a dreadful mistake. It wasn't the right one.

He wasn't right. Or you begin to look elsewhere. But in the meantime, you've been looking every day for hundreds of little things to add to me to enhance your sense of self.

All kinds of little things to whatever. I could make a list of hundreds of things, how that egoic self and mind-made entity looks for little things to add to me. Experiences can add.

Anything, drugs maybe to have an experience with that. Maybe that food, even food. I can add that.

It's a psychological need. The body has a limited need for food, but the psychological me has a great need for food because even through that, it can make itself feel a little bit more complete. A box of chocolate works for an hour or two.

And you can see the impulse behind it when people reach into the bag of chips or the chocolate, and there's no, there's more. It's not the body really that wants, it's the mind-made self that seeks some completion through that. And when the bag of chips is empty, it looks for the next thing.

So in many little and big things, there is this enormous need to add to me and in everywhere to make myself complete because it's never, that completeness never lasts. And so people believe that their sense of not having arrived, of not quite having made it yet, of not being truly and fully yourself, people believe that this is their personal problem. They believe that others exist who have made it because you see the movies and you see the magazines that show you these glamorous, famous people who apparently, surely they must have made it.

They look so happy in their glamorous surroundings. And the culture tells you that that is the way to go. You can make it, just try harder to have more possessions or more status, that's a big intangible but enormous thing to add to oneself.

Other people's view of me is an enormous piece, bigger even, can be bigger than the greatest mansion, that need for others to give me their approval, their high opinion. And so there's the need for status in society, for others to tell me that I am great and good enough. And that's an enormous, these are enormous chunks that are identifications that you can add to the deficient sense of self.

And for a little while, it also works. And then if you've met any of the famous people that you see in the magazines and films, whatever they, sports, movies, famous this, famous that, people who are told by the surrounding culture and the world that they are special, that they have made it and they are great role symbols in society, and if you meet them, you will see that underneath the glamorous facade, there is the same sense of deficiency. It didn't complete them. The whole world telling them that they are great and deep down, they feel this is a big lie.

Also, there are famous people who have actually, through that, have seen through the delusion of that, the meaninglessness of this world, which to a large extent is mad because it's the human egoic mind, telling you that you are important. And some people

striving a lifetime to add that to their sense of self, to the world, please tell me that I matter. My sense of self depends on it.

Please tell me that I am important. And then, of course, only a few are told that. The others are left in limbo and are unhappy there.

And those that are told that they are important, they are unhappy there, not complete. And it happens occasionally that a few of those people who made it rich and famous, they begin to go deeper because they have everything and they can't possibly think of any more to add to me because what can you add when you have everything, could buy anything, go anywhere, and everybody thinks you are God and still feel. And so some of those actually see through the delusion and then penetrate to deeper levels of their being.

But for many of us, there is always the hope that through this or that addition to me, added content for the mind, the mental identifications, that through that, I can complete myself and my life is going to work and finally feel that I have arrived. I'm home. I'm fully myself.

And what people don't realize is it is not their personal problem, the fact that they feel that they haven't arrived, that they haven't made it. It is built into the very structure of the mind-made sense of self. That deficiency and sense of lack is inseparable from those mind structures, from that identity.

So it is nothing to do with what you could possibly add. Nothing that you add could fulfill you, is the truth. And that is, for spiritual seekers, this is a very subtle point because that mindset, which is collectively conditioned, nobody's personal problem, that has an enormous need for more, for more of whatever it may be, more.

That mindset is quite deep-seated. It implies, of course, that you have an enormous need for future because you can, it's only through future, and you're looking into future, where you can get the future, the mind-made self tells you, will enable you to get that. And this is why very few human beings are actually where they are, rooted in the presence of now.

They are reaching out in that drive for more. They are reaching continuously. They are being pulled out of now, which is all there ever is, which is life itself.

Nothing else ever exists except now. But they are pulled out of this into a mental projection, a psychological future where they are going to complete themselves because they will reach that more there. That's the momentum, and that's how most people live.

In that continuous, almost desperate search for being ultimately yourself, finding yourself through more, through future, finding myself through future. Everybody's doing it through looking where you can add more. Where is the more?

I need more. And then you become frustrated with the more gross levels of more. And then you move up into the subtle levels of more, where you seek to add, perhaps, spiritual experiences.

And a spiritual seeker needs to be very careful and look whether within him or herself, the need for more still operates. And then the spiritual search becomes a need to add more to me as spiritual knowledge. Spiritual knowledge is valuable and beautiful as a pointer, but it can become mental content that I identify with as me.

Spiritual scriptures and spiritual knowledge is wonderful. This country is the cradle for that. It has got the most beautiful and profound maps or signposts towards who you truly are to point you to that.

And if used rightly, it works beautifully and powerfully. But if used by a mind that is seeking more to add to me, then the very scripture can become a hindrance because you accumulate maps and signposts. They are beautiful and you carry great knowledge.

And in a very subtle way, a spiritual ego could also come in. It's very more subtle than the BMW ego. It's the ego coming back through the back door.

And there's a very subtle sense of, I am now more than all those poor little worms who have not yet seen the light. I have studied those things. I have studied with masters.

I've been to monasteries or in the West, it's workshops. I have done all those and there's so much. I have, there's a very subtle sense of more, but never enough because you haven't, you feel, well, I haven't quite arrived yet, but I'm already more than all those.

All those mere more, it's a very, very subtle thing. And you have to be very vigilant to see it in yourself. That still, that deep seated collective mental conditioning, the need for more flows even into the spiritual search, the spiritual seeking, seeking to become fully myself.

And again, there's a great psychological need for future because I seek to complete myself in future so that the same mindset can operate in that realm also. So it's good to know that because once you know it and you know that the sense of insufficiency or lack is intrinsically linked with that mindset, you can't get out of it, no matter what you do, no matter how much you add, it's never enough. Even spiritual knowledge, if it's only an adding of experiences or knowledge, it's never quite enough yet.

But the search goes on, the great need for more. More of me until you see how it operates in yourself, until you see that there's a continuous movement away from what is now, until you see the need for this mind made sense of self. And this is really lies at the root of that continuous conflict in the world collectively and personally, the madness of human history.

Why is that? Why is human history so insane? 80% of it, look at the 20th century, incredible.

How can humans do this? There must be an enormous dysfunction at the core of the human mind. And this is it because a great need of this mind made sense of self is actually in order to continue to feel its sense of self, it needs to create opposition with others, situations and people, because only by fighting against, by having issues with, can it continue to feel its mentally derived sense of self.

You need the sense of separation of me against you. There's a need for conflict and problems built into the mind made sense of self. It never says that openly.

It says, I'm looking for peace, joy and happiness. But then what it says and does is the opposite in many cases. So you can see the need for conflict in personal relationships, in organizations, nations between nations and nations religions, and even within religions, any human structure, sooner or later, they will be in conflict.

There's these relationships every few days, most relationships, you seem to be forced to act out that kind of conditioned script where you are in conflict with each other. And problems, the little self says, the egoic self says, I want to be free of problems. But problems are part of its sense of identity.

It's looking for the next one. And we all know people who you say, who would they be without their problems? It's easier to see it in others.

All that is the structure of the self that needs its enemies to continue to feel. It's a very favorite way of enhancing your sense of self through enemies is to argue and feel the enormous momentum behind being right in an argument, making the other person wrong. If you can make the other person wrong, you can strengthen your sense of self.

Of course, you don't know that you have really only strengthened the illusion, but for a moment, it feels good. Not really, but the ego says it feels good. The body knows that it doesn't feel good at all.

But the ego says, I've shown him that I'm right. And for the moment, you have added that big rightness to the sense of self and it grows. And then after a little while, it wears off.

And then you need somebody else to make wrong. And you might even be looking. It's of course unconscious.

And then you start discussing a spiritual matter and you say, you don't know what you're talking about. Let me tell you. Or you say something and somebody doubts your point of view.

Now what, well, your point of view is a mental position, a thought. This is how it is. And somebody else says, that's not how it is at all.

But you have a mental sense of self. You have identified with the thought. Identified means your sense of self is in that thought.

It's a me. Your self is in the thought. One could say, I sometimes use the expression, you have reincarnated into the thought form for a moment.

Reincarnated means your self is in it. It's one with your sense of self. So when somebody says, no, you're completely wrong.

It is an attack on your very life. This is illusion. Because your identity is in the thought.

And so there's an enormous amount of emotional, the defensiveness that comes, or the aggression that comes when you defend your mental position. In very unconscious people, it can easily degenerate into violence. And then violence, in many cases, that is the root of violence.

Making the other wrong. Even a nation, collectively the same mindset operates, making the other nation wrong. Okay, let's prove that they are wrong.

We'll attack them. And then we are right. And the more enemies we have, the more we feel our sense of self.

So it operates whether on a personal or collective level, that delusion that through fighting and opposition, you can strengthen the self, the me. And so it's always looking out. It's not really, the egoic self isn't really looking for peace.

It says that. It cannot show you openly that it's looking for trouble. If it weren't, human history would not be the way it is.

The world situation would not be the way it is. The madness of it. And I always say, if you doubt it, read 20th century or any other century, but the 20th century is the most mad.

Or watch TV tonight. If you doubt the madness, what is this? And so it is built in this need for enemies, for problems and conflict.

Everybody carries that in here and is forced to act it out, to strengthen the illusion of me. And it always works for a little while. So all these things operate, the adding and the needing opposition, needing an enemy works.

Those two work very strongly. So you're always looking for the next thing. And so what is humankind to do if humankind is trapped in this collective conditioning of the mind?

Are we ever going to find the sanity? Are we ever going to find who we are beyond that

delusion? And there's nothing wrong with a form identity, but if your sense of self is completely in it, it becomes dysfunctional.

Form identity is an aspect of who you are, the form aspect. Function, social function, all those things I mentioned, beautiful. But if your self is in it, if you derive your sense of self from that and have nothing deeper than that, it's always a cause of problems and suffering.

It's beautiful being a mother, but if you only know yourself as that role, you will be clinging, and you will be clinging to that form. If you don't know yourself beyond form, there's always a dysfunction that comes in. So how do you know yourself beyond form?

This is the question that's been asked ever since the spiritual search started because it is a spiritual question. It is the ultimate spiritual question. Who am I?

Am I more than this? And of course, you could add answers on the mind level by adding beliefs. They're a little bit comforting.

How do I know that I am more? How do I know that? How do I step out of this continuous stream of thinking?

A lot of it is to do with self. That's why it never stops. It's so compulsive because I need to keep myself going.

There's mind streams after mind streams, many concerned with future and the next moment. How do I step out of thousands and thousands of years of collective conditioning? Now, if you look at the characteristic of the mind-made self, one of them is the need for enemies.

And that you can now see there's one form of enemy to the mind-made self that is almost constant, but it's always overlooked. And that is the mind-made egoic self, what its main enemy, it has many, it needs them, but its main enemy that it continuously fights and ignores, opposes, resists, is actually the present moment, the now. It doesn't want this.

It never wants the now. There's always an unease with the now. There's always more, sometimes more than unease because I'm looking, I'm on my way to the future that is going to fulfill me.

This is, the now is a stepping stone. It enables me to get to the mental projection of future where I'm going to complete myself. So please don't hold me up now, I have no time for now.

I have something much more important on my mind and that is myself as this future projection where I'm going to make it. That could also be a spiritual thing. It could be a

spiritual mental image of a future stage to be achieved as a strong mental projection.

And you're just trying to get away from this because you need to get there. Full liberation, attainment, realization can have an enormous pull towards future. And you don't realize you are trapped in the same mindset that the BMW person is trapped in.

It's become a pull towards future and trying to make it. And so I've met many spiritual seekers who've become unhappy after 30 years of search, 40 years of search, 50 years of search. When am I going to arrive to really, have you ever looked at now?

Have you ever looked at the only thing that never leaves you? The only thing that is ever real, the only thing where anything can ever happen, be said, thought, experienced, it's got to be now. Life is always this moment, but the mind made egoic self is striving towards the next one for its completion.

It's looking for itself there. It doesn't know that it is already here. Here, if you could only acknowledge fully and deeply this here and this now, if you could go deeply into this now, you would find that yourself beyond a mental story is already totally complete.

And only on the level of form could you add things, and that's beautiful, never to find yourself. You can learn new things, that's beautiful. Explore new countries, beautiful.

More of this, even have more possessions, but you can't find yourself through that. If you try to look for yourself through more, even spiritual experiences, they are nice too. But if you're looking for yourself, that never works.

So adding more is beautiful, except you can't find yourself through more. More works on the phenomenal level. And when you realize that, you give up.

You recognize, first of all, the egoic need to make the now into an enemy and to run away from it, to make it into a means to an end, to resist it internally, to criticize it, to project yourself away from it. I'm not interested in this because this is a limitation on who I am, who I want to be. I'm on my way to the future.

Everybody in the big cities of the world, they are all almost out of breath. And if you stopped any one of them, they would give you a reason why they are out of breath, and be like, I need to get there. But the common denominator is they're all trying to get to the future.

And the whole life is spent like that. And the spiritual aspirant, metaphorically speaking, maybe he's not running around, but there could be this same inner urge for future inside, so the breathlessness would become a metaphor. When am I going to be myself?

Have you looked deeply into now, the only thing that never leaves you, all there ever is, your entire life, here, in this space of now? Don't talk to me about now. I don't want this.

This is a limitation. I don't want the place where I live. You mean, this is not what I want.

I don't want to have these, the place where I live, the place where I work, all these are limitations on my life. I want to be limitless. I want to find myself as that which is beyond limitation.

That's why I'm trying to get away from the now. But has it worked? How many years have we been trying to get away from it?

Well, 55, 60. And have you gotten away from the limitations of now? Not yet, but I have some more time left.

And you see the fallacy of that. And then you suddenly, you pay a little bit more attention to now. First, you see the pull away from it, and you notice that.

And then your attention moves into just this. Now, just this often is not, sometimes it's beautiful, but more often than not, okay, it's not that interesting. I mean, why should I linger here?

And at other times, it's not only not interesting, it's actually, this is not where I want to be. This not, this now, because this now is a limitation on my life. I'm trying to get out of this.

Okay, but you can't. So you look more deeply, and then something opens up within you. So you pay attention to this moment.

And then comes the realization, all you ever have is now, the one thing that is permanent in your life. Now, to the mind, it hardly makes sense to say that. What does that mean, it's always now?

The mind is, no, it's not always now. There's so many different moments in my life. They're all different.

It's not the case. The form that this now takes changes continuously. Forms appear in this field of now.

And because people know only the form that appears in the now, they believe that there are many different nows every day and every hour, one moment after another moment at another. But of course, it is always the one eternal, timeless one moment. Only the form in which it appears changes continuously.

Now, the very form in which it appears, this is the reason why many people don't want the now, because it's not satisfying enough. It doesn't add enough to me. It might even threaten my sense of self, the form that this moment takes.

And in any case, it's not fulfilling enough. It might even be a limitation on me. I want

expansion.

And here I am in this little prison cell in certain extreme cases, where the now is seen as very, very limiting. Or your body, your physical body may be ill, can't move very well anymore. So that becomes very, the now, the form that this now takes can, in some cases, be extremely limiting.

And you are asking me, a person might say, not to try and get away from it? Yes, because that didn't work. Why not try something else?

Why not try to live in alignment, inner alignment with the form that this now takes? In other words, to embrace the now internally, no matter in what form it comes. To say yes to now, which after all is life.

It is inseparable from now. Life is always now, never not now. And so you say yes to life by saying yes to this moment.

And whatever form this moment takes, you say, how can I argue with it? It already is. It is, it is the is-ness of this moment.

Of course, I can change it. I can take action now. If I'm stuck in a, I'm locked in a building, I've lost the key.

This is the now. Of course, then I can get up and shout out of the window and say, can somebody please open the door? But if nobody hears, maybe somebody will come.

But at this moment, this is this now. Now you can internally argue with it and resist it, or you can say, that is the is-ness of this moment. That is the suchness of now, the form it takes.

And you see the futility and even madness of arguing with is, because whatever is, is already the case. So you, the shift in consciousness happens the moment you say yes to what is, because the entire structure of the egoic mind-made self lives on resistance and opposition and on making the now into an enemy. It lives through that.

That keeps it going. So the beauty of is, is we can step out of thousands of years of collective conditioning, not through needing more time to step out of it. And this message cannot yet be heard by everybody.

There are still many people on the planet, before they are ready to listen to this, they need more time. But since you are sitting here, I assume that something in you hears the message that to find yourself, and we will look more deeply now, see what does it mean now? To find yourself, you don't need future.

For everything else, it's helpful on the practical realm. It works quite well. Now, when you say yes to whatever form this moment takes, what happens?

Here comes the form of that this now takes. You say, all right, I welcome this, because it is. The form that this now takes, usually something in you, which is the egoic structures would have resisted it as limiting, not enough, it's not what completes me.

And through resisting this form in a situation, an event, a person, a human being, it can only appear in the field of now. Through resisting it, any form that appears, you strengthen your own form identity. There's a contraction in your form identity when you resist a form that appears in the now.

And that contraction is the strengthening of the illusory self. And so it likes that, it has strong momentum, because it survives in and through that resistance. When you relinquish the resistance, because you've seen through the futility and madness of living in that way, and you embrace the now, there's the form that the now takes, and you bring a yes to that.

And suddenly, what I say now is only a little metaphor or a pointer, there is a sense of space around what is happening in the now. There's a larger spaciousness, inner, perhaps even outer, a space around the form of now, which could be a human being, a situation, something has gone wrong, which happens a lot. The mind would call it wrong, because it's against what should be happening.

This shouldn't be happening now, but here it is. Yeah, but it shouldn't, but here it is. Oh, okay, you become aligned with that isness, and that is suddenly, whew, oh.

There's a spaciousness around the form of now. It happens within a field of, yes, peace around it. You can't, it is not something that you can easily capture in words or thoughts, because it is formless.

Through that act of what ultimately we could call surrender, entering the surrendered state of consciousness, surrender to God, that's a little bit abstract. Who knows what God wants? How do I surrender to God?

And surrender to whatever form this now takes, because the totality has brought this about. It is intrinsically linked with the totality of the cosmos. Everything is totally interconnected.

So the form that this now takes could not be otherwise. The whole universe has brought this about as form, and there's a little me in the head that has an argument with it, and strengthens itself through that argument. That is suffering.

That is the cause of human suffering. That is not knowing yourself beyond this little form. So suddenly there is a depth of spaciousness that is there when you surrender to what is completely.

An uncompromising, yes, that is surrender to God. And in that, the egoic structures that

live on resistance and on denial of now subside. And there's a depth to your being suddenly, and a peace that is there no matter what form this now takes, because quite often, as we pointed out, it is a limitation.

It appears as a limitation on your life. Not on the head, but it's here. So the limitation, now people sometimes spend a whole lifetime running away externally and internally from limitations.

And I'm not saying don't change a situation if change is possible. But if you find whatever situation you get into, you encounter new limitations, and you are going to find that. Yes, you can improve your life situation, but even if you improve it, some other limitations will appear.

I gave the example in the talk yesterday, an unemployed actress working as a waitress, being in resistance to that, or being in surrender to that seeming limitation through being in the surrendered state, in my little story that I gave. To explain that, in the surrendered state, she honored the now, each customer in the restaurant, instead of saying, here I am, I'm a brilliant actress, and what has life given me? A waitressing job.

And then the now you can't honor, because the now is so limiting and unpleasant, you would be fighting it internally, continuously, and every customer would, you would make him or her feel that, that you don't like this now. And you are part of it. And then if she enters the state of, all right, this, not a mental concept, I might as well accept that I'm a waitress.

That is a further conceptualized sense of self, strengthening that. Of course, you're not a waitress, it's a temporary function. You're nothing permanently, and it's all a temporary function.

So don't derive an identity, an unpleasant, not enough identity from saying, I'm a waitress. This is what life has given me. Simply accept, not that you are a waitress, it's a delusion, accept this moment.

And there you are, there's a customer, and you say, can I help you? You're honoring and saying yes to now. With that comes in a totally different energy into the interaction.

And the customer senses that he or she is being honored. You honor the now, and any form that comes into the now, that goes with it, without saying, if you honor the now, whatever form this takes is honored. And so, and I gave a little humorous example that after serving many people in that way, she meets a director who gives her a card and call me up, my name is Steven Spielberg.

And the shift came in, three years later, she's a famous actress, world famous, and is her life now free of limitation? No, she can't walk alone in the street anymore. Everybody wants something.

Totally restricted her freedom of movement. What does she do there? To see that before long, some form of limitation will recur in your life in the now.

And you surrender to that. You can change a situation, but knowing the limitless is not to be encountered in the world of form, because form means limitation. So you say yes to the now, even if it is a form of limitation, seemingly.

You surrender to that, yes. And suddenly, around to the seeming limitation, there is spaciousness. At certain depths.

What really is arising here, although we need to be careful with words, all forms, thought forms, physical forms are conditioned. It's the conditioning. Conditioned consciousness, consciousness appearing as a form, consciousness appearing as a thought form, consciousness appearing in many, many forms.

But there is, the appearance arises out of a vast realm of the unconditioned consciousness before it takes form. And that is within every human being, that dimension is there, one could say, underneath the conditioned, which is all thought forms and emotional forms. There's the depths of the unconditioned, which could be, can be felt, cannot be known as such as you know an object in consciousness.

People look for God or themselves, believing that at some point in the future, of course, they are going to find God or themselves as an object in consciousness, as a knowledge in a subject object relationship, as if they could know it in the way that you can know a tree or, but you can't because the unconditioned is not an object. It is the ground out of which all mind objects, objects in consciousness arise into which they subside. So you can never know yourself in the normal sense of the word, but you can be that.

And that is felt, one could say, it is a realm of stillness underneath the mental noise. And every word will reduce it. It is far more than that.

Every word is no more than a little pointer, a realm of aware presence that is beyond thought. Thought can happen, come out of it, but in itself, it is consciousness, one could say, without thought, unconditioned. Oh, that is the deepest meaning of now because the strange thing about now is that it never leaves you and it doesn't change the field of now because it is, the essence of now is, it is the unconditioned consciousness, the field in which all phenomena happen.

And this, and now, the beauty here is to know that, one could say, you know the now beyond the form it takes, but you don't know it in a subject-object relationship. You know this field of now. When you surrender to the form, you know that which is beyond form.

Surrender to the form, the limitation, and then that emerges that is beyond form and beyond limitation as yourself. And this goes against how everybody lives in this world. They do not surrender to the limitation of this form.

They think they want to get away from it. Surrender to the form of now takes you into the depths of the now itself which you then know as the essence of your being, but don't know anything about it, a direct, unitive knowing as yourself. I would go so far as to say that you are the now.

Totally one with it. It never leaves you. You can't leave yourself.

The essence, the unconditioned dimension of who you are. And when you know that, you can allow the conditioned and the form to be, and it's beautiful, the form as which you appear because you don't need it anymore to derive a sense of self from it. Then the forms are beautiful also.

You honor them really for the first time when you know yourself to be beyond the form, you honor all the forms completely also. So to surrender to the limitation, the seeming limitation, this is the essential truth. The ultimate truth of all religions is the surrendered state of consciousness.

There's even one religion that's called surrender, Islam, but it is the essence of all religion in Christianity. That essence is contained in the image of the cross. Jesus on the cross is all of humanity.

The cross is the ultimate symbol of extreme limitation. Couldn't be more limited than to be nailed to a cross. It's a torture instrument.

So in a way, for a while, humans experienced the world, which is a world of form, almost as a torture. It's so heavy. And then that can take a time until suddenly they can hear the message of surrender.

And then at that moment, as symbolized by that image of Jesus, surrender happens on the cross, total surrender to extreme limitation and the seemingly unacceptable, not my will, but thy will be done. Thy will is the will of the one. And then my and thy merge in the act of surrender.

There's no longer my that opposes thy. When my and thy merge, there is total surrender. Your will is one with the totality.

And at that moment, the cross becomes a symbol for the divine. The very limitation turns into the symbol for God or the divine. So it's not by resisting or running away from, but by that deep act of surrender that the divine is realized.

And that, amazingly, does not take time. Surrender can only be now. It may take time to dwell in the surrendered state as your permanent state.

You fall back into resistance because the momentum of the collective conditioning is so strong. And then you reenter surrender. But the moment of surrender is always now

because you surrender to the now and in the now.

So it can only be now. So that one decisive act or spiritual practice is the one that doesn't take time. And that's the beauty of it.

It really means you don't need future to find yourself and you need to add nothing to you to find yourself. Nothing. Then you can play with the realm of phenomena and add things.

It's beautiful. It's a play. But you no longer need it for yourself.

That's the essence of spiritual realization. All the teachings point to it. And that is to see that, what grace to see that the very thing that looked so heavy, which is the world of form, the very thing that seemed to be limiting me on all sides, that very thing is the doorway into the formless and into who I am beyond form.

And you see that ultimately they are one. Form is emptiness. Emptiness is form.

They are one. And that is the message of eternal salvation, the most sublime message for humankind. Nothing else is needed.

But that. Thank you. We were welcomed in all those places that we visited in India, very warmly with great openness.

It's now my turn to welcome you here to this gathering, not lecture, not workshop, just a gathering. Not that long ago, it would have been inconceivable, absurd even, for a Western form person to give a spiritual talk in India. What could he possibly teach us?

He would have said. We've been at it for so long. The cradle of human spirituality is here.

There are many sublime scriptures, sages, but the truth always finds new channels. And the truth is now emerging on this planet as never before. And one could consider it an advantage that this speaker has little knowledge of ancient scriptures.

So the truth needs to seek new channels to express itself through. And sometimes new channels can have a power and an immediacy that the old maps or signposts, beautiful and profound as they are, not always have because they've been there for so long. And then suddenly you see the truth again, you hear it, and you recognize it again in perhaps the scriptures that you have been reading or reciting for so long.

And it has renewed power also. So what is this truth? And that truth is the only subject matter of this gathering.

I'm not talking about many things. Only one thing, today and tomorrow. All the words point to that one thing, and it's not even a thing, but language is limited.

All the words point to the possibility of the transformation of human consciousness. And if that's a little abstract, all the words point to the possibility of that transformation within yourself, not in the distant future, but here and now. And so that is also the essence of all scriptures.

The possibility of human transformation, a completely different state of consciousness from the one that has dominated human history up to this point. The most profound question, the only vital question to ask yourself, of course, is the question, who am I? And that's the question, the primordial question of all spiritual endeavor has been that question.

Am I more than what I appear to be? More than this temporary physical form? More than my past, which is not very much, my future, which is not very much either, and the story of me that is the conditioning of my mind?

Is there more, or is that it? And a few beings who discovered who they were beyond the form, the physical form and the psychological form of me, they pointed the way towards that realization. But in most cases, it became belief.

You believed that you were more than that, and that's a little bit comforting, but ultimately not liberating. How can I know who I am beyond the psychological form of me, the content of my mind that I identify with, and the physical temporary vehicle? How can I know that beyond doubt?

And this is what this gathering is about, knowing yourself at the deepest level. There are two levels here of teaching, if you can call it that, it's not teaching because I'm not adding anything to your mind. There are two levels to our being together here, the words and the energy field out of which the words arise.

One could say the words, they all point us to that, nothing else, not meant to be explanations so that you understand the universe more completely. That wouldn't free you. And whatever thought you could add to your mind would only be one further fragment, a further perspective, never the complete truth.

All thought is a fragment and a perspective. So not to get attached to anything that you hear and believe that it in itself contains the truth, it is only a signpost or a perspective, it's never it. So don't expect too much from the words.

The mind expects too much and says, please define further, you haven't quite defined yet. And you go into further and further differentiation, which is very satisfying to the mind, but I won't give you that. We will keep it very simple.

It is helpful as you sit here to allow the words to be there, but pay some attention to the gaps between the words, brief silences, an undercurrent out of which the words come. Just acknowledge that, not through thought, but through the simple act of being

attentive to that. And what is that?

One could say being attentive to nothing, the nothing that underlies the things, the words. Pay attention to that. In other words, that requires you to be in a certain state of alertness, relaxed alertness as you sit here.

Because only if there's this relaxed alertness can you be attentive to the underlying stillness. And you may notice if you are attentive to that, it's only through the stillness in yourself that you can become aware of that underlying field. And here we're already getting to the essence before I've explained anything.

The essence of this gathering is here every minute. I'm not building up to the climax, the final explanation that you're going to receive at the end tomorrow evening. It's already, the essence is contained here every moment.

So, as you sit here, see if you can pay attention to that and observe what happens within yourself as you pay as much attention to the words as the gaps. The moment you pay attention to a gap, there's a gap in your own thought stream because it's only that that can be aware of the stillness. And there already is arising that in you that is not conditioned.

It's the possibility is there every moment for that to arise. We are going to see here the absurdity of looking to the future for an answer to that question, who am I? So, what this is about is that state of consciousness in which you know yourself to be the unconditioned, pure consciousness, not anything that forms the content of your mind.

And to sit here is a little bit frustrating for the thinking mind because our gathering is not thought-based and is not meant to add to the accumulated content of your mind. There's enough there already in everyone. More than enough knowledge, more than enough noise.

Now, you may have noticed a characteristic of human beings, and that is that they live with a continuous stream of thoughts that move through their minds. Very rarely in normal existence do you encounter a gap in that continuous stream of thinking. And that is the only species humans have that characteristic.

Flowers don't have that problem because it becomes a problem for most people. Animals don't. So when you look at the world of nature, there's often a very surprising contrast between the insanity to a large extent of the human condition and the sanity that is there in an animal or in a tree, the rootedness in being, being completely itself.

Every animal is still rooted in that. Very few humans are themselves. They are an image of themselves, mind-created, associated with a continuous stream of thinking, the accumulated content of the mind that humans identify with, which means derive their sense of self from their thought processes.

So the beginning of not knowing who you are is when you think you start to learn who you are. You're being taught your name, certain sequence of sounds the child is taught, and their parents say, that's you, you are. Oh, first identification comes with a thought, which is the name, as me.

And now to that primordial thought, but other, many other thoughts will cling to that me that ultimately is just a thought. It then collects experiences that stick to it. Knowledge, viewpoints, opinions, all kinds of personal and collective conditioning, your surrounding culture, other thoughts come in there, other forms of mental conditioning.

And finally, institutions do it to you. They add to it very strongly. And then you emerge triumphantly, having graduated from university, thinking you know who you are.

And then society gives you a particular function. And that becomes you, again, a mind image no more. And that becomes your sense of self.

Whether it's a work, family, relationship, mother, father, brother, this, that, you play a role. The surrounding culture tells you who you are. You accept it or you react against it, which is another form of conditioning.

And so what you have then is basically a mental story that is who you think you are. Me and my story, me and my past. And you need to, the compulsion to think, which is in every human being, which is so normal that nobody even questions it, derives from the fact that you derive your sense of self from thought.

So to stop thinking would be threatening to that sense of self that is derived from thought. That me, the little me, as I sometimes call it. My story, the script in my mind that has been put in there.

And this is the limit of self-knowledge for most people. And even that they don't know much about. It just operates through them.

They are forced to act out their conditioning. They go through their lifetime simply acting out the conditioning of their minds. And that is what all the great teachers recognized as a fiction.

That is what the Buddha simply called the self. Not the self, there's another self that is the unconditioned. But in Buddhist terminology, that is the false self that the Buddha recognized as an illusory entity.

So here we have a sense of identity that is derived from the accumulated content of my mind, me. Now, what kind of a sense of self is that? Is it satisfying?

Is it at ease? Very rarely. Is it happy, in a state of joy?

Very rarely. There are brief interludes in that sense of self when you feel, you know,

things are going fine. They never last for very long.

Problems arise continuously. Conflict situations arise continuously. In other words, that sense of self is not satisfying, not fulfilling, underlying that sense of identity there is a great sense of insufficiency, of lack, of not enough, of not being fully myself yet, of not having arrived yet.

Unease, something missing, something vital missing, and many people are not conscious of that directly, it only expresses itself through them as a continuous compulsion to seek self-completion through adding more content to me in order to make myself complete. So there is the search, the compulsive search in that state of consciousness for more in order to find that fulfillment, that sense of being fully, truly myself. The strange fact then is that that sense of self that is mind-based in no human being feels complete, feels fulfilled for long.

All you can get is brief moments of the illusion of fulfillment, the illusion of having arrived when you've just added something to your sense of self, just, you've just added it. A good example of that is you win a lot of money suddenly, you add all that, surely with 10 million dollars, I'm free now, surely. And for a little while, you feel complete.

And then very soon you realize that didn't complete me either. The same problems that I had in my life now become magnified in a bigger mansion rather than in a little house. I experience the same problems again, the same relationships.

And then you add a possession. For a moment, you drive a big car and your sense of self has expanded into the car. And you feel, oh, it's fulfilling.

Other people admire the car, which means you, they admire you, because the self has flown into that. You might try a big house, so the sense of self gets even bigger, flows into that, me. Surely now I have arrived with a mansion.

And sooner or later, the same sense of lack or dissatisfaction comes in again. And there you sit in the big house. It wasn't quite, maybe it's not big enough.

Others have similar big houses. I need to see if I, or maybe it's something, relationship. I could add that there must be a man or woman here on this planet that is destined to complete me.

And so you start looking for the one or whoever who is going to complete, to fulfill that longing, the ache for being fully yourself. So everybody, you're engaged in looking for yourself through this, that attempting to add more content to the mind, because it's the mental image that does it. It's not the car.

The car is there, but it's the mental image that you have of me and my car. The house is there, but it's the mental image of me and my house. And so you meet someone, you fall

in love.

And again, a brief moment of feeling, yes, that's it. I'm free. And a few weeks, months, maybe a year.

Unlikely, but later. The first doubt creeps in, was that the right person? Is he or she going to complete?

It doesn't seem to be working that well anymore. You signed a contract. Why don't you do what you're supposed to do?

Make me feel complete. And no human being can do that. No situation can do that.

Nothing can do that. So the search continues. The compulsion to reach out.

Now, where do you reach when you need to add more to me in the search for finding yourself? You're reaching out to the future continuously, because it's only the little me says, yes, you're not enough yet, haven't arrived yet, but you have future, enough. You have enough future left to make it.

So the overriding concern of that sense of self is now with future. On all levels, the next moment, if you are trapped in that illusory sense of self, which still almost everybody is, the next moment is always regarded as more important. And this one.

So there is a continuous, and this is so normal, nobody even notices it, is that reaching out, must get there, the next, should just, that continuous pull of that mental projection that is future. The whole civilization is built on that. Everybody is rushing towards future in the big cities of the world.

Seeking myself ultimately. Completion, knowing myself fully, through this, that, or that. And then you realize the dissatisfaction.

You're not arriving. And then you become a spiritual seeker. And you begin to seek for completion of your sense of self through adding something in a more subtle realm of spirituality and experience.

You begin to project a state, to be achieved. And this is the danger when you come and listen to talks like this one. Because the speaker might say, speak of the possibility of the transformation of human consciousness, a state that is liberated from conditioning.

And then the little mind, the me, the mind-based self comes in and says, this is what I've been looking for all my life. This is good. Now, just tell me how to get there.

Tell me what steps I need to take to get there. In other words, the little me is asking to be given more future to complete itself. So the same mindset still operates in many spiritual seekers.

They don't realize that they are still under the compulsion to move into the future and grasping at a mental projection that is there. So you need to watch that in yourself, that continuous movement towards the next moment. The psychological need for future to complete me.

This is how the egoic self attempts to arrive to make it so that the story of me becomes complete. So you're looking for that and you're making even spiritual search into an attempt to add something to me. And after 20 years or 30 years, you become frustrated there too and say, I've been engaged in spiritual seeking and still haven't arrived.

Again, many times, perhaps an experience came and it was good and then it was just another experience. And then you're ready to listen. To listen to this message.

Everybody needs time, paradoxically, to listen to this message. And the message is, you do not need time to know yourself, to be free, to enter the transformed state of consciousness. How does that work?

Is that another belief? You can then go home and say, I believe what he said, I'm enlightened already. I don't need time.

And for a little while, that illusion, you can hold that illusion and sooner or later, probably sooner, life will show you that no, suffering arises again. How do we realize this truth directly here and now? You need to look at the main characteristic of the egoic self, how it avoids this truth continuously.

And the main characteristic of that mind-made sense of self is that it lives in a state of continuous denial and resistance of the present moment, of now. Because it is under the delusion that only through future can it fulfill itself and get the more that it needs to add to itself. So it's not interested in this moment ever because this moment is not offering the more.

This moment, in fact, more often than not is a limitation. It's not giving you the more that you think you need for self-completion. So you look to the future and you attempt to get away from this moment because it is regarded as an obstacle to your self-completion.

And this is unconscious, but if you look, you can see how most of the time that mind conditioning is operating, that the present moment is regarded as an obstacle that I need to get beyond. It works on all levels, the smallest level, even when you're just busy doing something. The present moment is always an obstacle because you want to be doing, get ready, get to the end of that doing.

It's on all levels, on all scales. So an essential aspect of that false sense of self is it has a hostile relationship with now. Now, since the now is all there is, which that egoic self doesn't know, it's a conceptualized sense of identity that only lives through past and

future.

It ignores the vital fact that all there ever is in your life is now. Your life is never not now. Everything now is inseparable from life or from being.

It never was not now. It will never not be now. And to the mind-made self, the now is an enemy.

It makes life, the only place where life can be, it makes that into something that internally it resists, denies, reduces to a means, to an end, and runs away from continuously. If that is not the essence of dysfunction, what is? And so, of course, when you look at human history, you can see if humans produced this madness that is human history, there must be a deep fundamental dysfunction in the human mind.

There must be a deep current of madness to produce the madness that is human history. And so, all teachings have seen the truth that deep dysfunction of the human mind and called it suffering, Buddha, wherever you go, you find suffering because you're carrying the structure of suffering in your mind. It is the essence of suffering to deny the now, to live not in alignment with all there is, which is now, is the essence of suffering.

You could call it illusion, you can call it sin, you can call it unconsciousness. They've all pointed to that as a fundamental dysfunction and they also all pointed to the way beyond it. Now, the way beyond it, to which all teachings and teachers point, has been incorporated by the dysfunctional mind in order to add to the content and make it into belief structures that I can identify with and make myself feel bigger through the identification.

Instead of using these beautiful signposts, you've identified with the signposts, started to believe in the signposts or worship the signposts or collected signposts, comparative study of signposts. All you need is one. How does this pose, this says Rome and that says Rome.

How does the, hmm, well, and then you have egoic identification with our belief structure and yours because the further madness of the egoic sense of self, it loves to be in conflict with something or someone because conflict defines its limited sense of self, it strengthens the sense of me, which is always looking to enhance itself and protect itself because it's so insubstantial, that illusion. So the illusion not only lives in a state of hostility towards now, it lives in a state of needing conflict in order to make itself feel stronger. If I have an enemy in the form of a situation or a person, I feel more strongly who I am.

And this is, the main enemy of that sense of self is the now. So you can see built into the structure of the human mind is that which it is always trying to run away from, the sense of lack, of not enough, of conflict. It needs that to keep itself going.

So it may be personal or it may be collective. This is how, if you derive your sense from a collective egoic identification such as nation or religion, you can see how they need their enemies to define more strongly who they are through the enemy gives you a stronger sense of us or me. So the little egoic me says, I'm looking for peace, I'm looking for liberation, I'm looking for happiness.

But in reality, it doesn't want that. It couldn't tolerate peace for very long. It's looking for the problem.

It's looking for conflict to enhance itself. It's looking to be right, which requires somebody else to be wrong. It's looking to diminish some other being out there because in its delusion, it feels that if I can diminish that person, I'm all myself.

And so that self that you walk around with is that conceptualized self in the head with emotions that accompany it. That is the essence of limitation of not knowing who you are. How do we step out of so many thousands of years of conditioning?

How do we become free? Now we've said the possibility of the transformation of consciousness is here now. How can that be true?

If every human being carries all that conditioning within. Now the good news is this transformation of human consciousness goes beyond the personal, goes beyond, it is, one could say, a planetary or cosmic event. And it wants to happen.

For the first time, it wants to happen urgently. Because if the old conditioned mind, egoic mind, lives on this planet, controls, dominates this planet for another 100 years, it would be the end of the planet and the human race. All we would see is a increasing acceleration of madness and dysfunction and increasing destruction of the planet and of the environment.

Increasing madness and conflict with ever greater powers of destruction through science and technology, which to a large extent simply amplify the dysfunction that is already there. So for the first time on this planet, that transformed state of consciousness wants to emerge through humans, through the human form. The flowering of human consciousness wants to happen now.

In the past, a few flowers appeared here and there, rare flowers, the Buddha, Jesus, ancient sages of India, here and there. Never on any large scale. Now for the first time, that possibility is there because there's no way out anymore.

We are running out of time, and that's the good news. The fact that the planet and humanity is running out of time. The one thing that the egoic mind wants and needs, the worst thing that could happen to it, to any egoic entity, would you tell them, you have no more time, and it happens to some people when they go to the doctor.

Only half a year, and surely that is not enough to complete myself, this is awful. Only half a year left, some people are told that. And it is dreadful news to the egoic self to be told you have no more time.

And here on the planet now, it is a fact that we are running out of time, and that is not bad news, but good news. Because that transformed state of consciousness does not happen through time or through future. There is now the possibility, because it is already emerging in and through human beings, millions potentially are now able to undergo that transformation of consciousness.

And only one little thing is required for that to happen, and you can't, future is of no use for that. There's one little thing that is required for that to happen within you now. And that little thing is to welcome the now instead of resisting it internally, running away from it, or reducing to a means to an end, to actually make the now the central focus of your life and internally align yourself with it, which is the end of the entire mind-made, fiction-based, story-based, conditioned sense of self, because it can only keep itself going through resistance, through making the now into an enemy, reducing it to a means to an end.

The transformation of consciousness happens the moment you enter into a friendly relationship with the present moment. And that is, again, many egoic entities say, no, this is not what I want to do. This is not good advice.

I have no desire to enter into a friendly relationship with this moment because I don't like it. More often than not, more often than not, this isn't what you want to be happening. Much more often than not, this moment is not what you want.

And you can see in your own life, it's hard to put a percentage to it, how often the moment is not what you wanted, and you say, well, I never wanted this. And this is the egoic self therefore says, okay, I need to get out of here fast, out of this now that limits me so much, that gives me all this that I never asked for. Get me out of here.

And so running towards the future again in the hope that the next moment is going to be better. But when it comes, oh, it's this now again. This isn't what I want.

You run away again internally. And this is such a, every human who is trapped in that madness. But so the little egoic entity is saying, this is not good advice.

You're telling me to become friendly with this place that I don't want to be in. And so when I do that, I will be stuck in this moment that I don't want to be in forever. Of course, that is a delusion.

If you run away internally from now, you get stuck in the unsatisfying now forever. Forever. No matter where you go, you will find some form of limitation very soon.

Some form of dissatisfaction again. And then, oh no, that wasn't it. I'm going to look for a better moment.

Maybe then I can accept and say yes and become friendly. I wait until the story of me has improved. Better conditions, better relationship, better surroundings.

When I make it and when the story of me has completed itself, then I will become friendly with the now. However, the story of me never completes itself. And the time of becoming friendly with now never arrives when you're waiting for that.

Oh, so are we then saying that the very place, the very limitation that appears in front of you in this moment, that you should become friendly with that and not do anything about it or not try to change the situation? No. You do what you have to do.

If you fall into the water, you don't say, okay, this is where I am. I will make no attempt to get out. I accept this now.

Acceptance doesn't mean that action doesn't happen anymore. Action happens, but it doesn't arise out of dissatisfaction anymore. It arises out of a different state of consciousness and very effective action happens when you don't resist the now.

And immediately action arises, but no longer through the conditioned entity of me, no longer conditioned action, but action spontaneous that arises out of the unconditioned intelligence out of which the whole universe has come that expresses itself, manifests as this universe in form. That can then act through you. Very effective action.

But before that can happen, you need to open the portal and you open this portal into now simply by allowing this moment to be as it is. Which the egoic entity cannot do. At that moment, a vastness opens up within yourself through the yes to what is.

And you realize the futility even madness of arguing with is. How can you argue with something that already is? This moment, the suchness of it is as it is.

It always is as it is. So why not align yourself with that suchness instead of resisting it? Yes, but it's limiting me.

I'm in a prison cell, for example. My body isn't doing well. I find it hard to move.

I have so many limitations on my life. And how can I? Of course, not all of you, most of you are not in prison cells, although there may be some who are listening to tapes as they are, who are in prison cells.

But you will have other limitations in your life. There's no human being that does not. To have a body, to be this form is already limitation.

Every form is limited. Every form is limitation. So what we are speaking of when we say

to accept internally, completely, the suchness of this moment.

When we speak of that, what we are saying is to accept the form that appears in this moment, the condition of this moment, the person that's in front of you at this moment, the place you find yourself in at this moment, just this moment. Not a conceptual identity that you accept, not to say, okay, here I am working as, in this boring job in a factory for 12 hours a day, I might as well accept, I have to accept it, that I am a poorly paid worker. No, no, that's a condition.

It's a conceptual identity in the head. It's an egoic story. The story that I am such and such is a conceptualized sense of self, the very stuff out of which the egoic entity is made.

All you accept is this moment, not some situation, some storyline in the head. That could be called resignation, which has nothing to do with what we are talking about. Resignation is, I might as well accept that I am poor and I live in this dreadful place.

That's my lot in this life. Okay, no, no, you're just strengthening your mind-made sense of self. It doesn't mind whether it's positive or negative.

If you can have a sense of self that tells you, I'm so miserable, in fact, more miserable than most humans, that works quite well too, to give you an illusory identity, a conceptualized me. We're not talking of this at all, resignation or anything like that. No, acceptance of this moment.

So the same person that said, okay, I might as well accept that I'm in this prison for the next 20 years and there's nothing. No, just here, I'm sitting on this chair, breathing. There are walls, there's a wall there, a wall there, a wall there, and another one there with a little window.

And there's the floor. And there's a little mat on which I sleep. And there's a bucket of water.

And there's a certain feeling of emptiness in my stomach. And this breathing is happening. This is this moment.

This is how it is at this moment. And I say yes to this moment as it is. It is any form that this moment takes.

And more often than not, it is some form of limitation, perceived as some form of limitation on your life because it's form, that you accept the very limitation. I'm not saying you can't take action. We've seen already, action can arise, but in the meantime, it is as it is.

Even while I take action, I've fallen into the water, but I'm in it now. Then action happens

and I'm totally in that. No inner resistance.

Enormous power suddenly flows in that couldn't flow in when you were trapped in an egoic little entity. There's no, you've tied yourself into a knot. In the totality of existence, which could be a beautiful part of that, there's this little egoic knot in the fabric of existence.

And the little knot says, me, me. And what is happening here? We untie the knot.

That's all. So you single out this moment. Give it attention.

Look at it. Looking literally, but metaphorically in a wider sense, give this moment in whichever form it appears complete attention without needing to label it because any labeling, which is mentally called attention, calling it this or that, is associated with the story of me. The story of me seeks to somehow find a label for this situation that either it goes well with the story or it doesn't fit into the story.

But in either case, it will label it as great, good, I'll have that. Or in many cases, no, this is not what I wanted, but it's called this, it's called that, it's interpreted, it's labeled. And it's not faced.

You face this moment in whatever form it appears completely by giving it full attention. Looking at it, just looking, not analyzing, not interpreting, not labeling, not making some further storyline out of it or try to figure out how this fits into the story of me. You simply give it your full attention.

Oh, oh, you can only do that if you have said yes to it, that the portal is now open, that yes to the form that this moment takes opens the portal, so to speak. And suddenly, what comes through this portal is unconditioned intelligence itself. And through that, you look, not necessarily through the eyes, you give attention to the form of this moment.

That attention is not thought. Thought may come at some later stage when suddenly a realization arises of what you have to do, and you do it. And often, realizations come, but first, there is the ability to give your complete attention to this now, to this, the form that this now takes.

And that is an enormous thing. That attention that you give has nothing to do with the story of me. It has nothing to do with whether this story of me, my life situation, my life circumstances, regardless of where you are in your life situation, there may be, you may be in an up or in a down because they fluctuate, gain and loss.

You may be in a palace, you may be in prison. You may be sitting in a Mercedes, or you may be sitting on a crowded bus. Regardless, there's nothing to do with this ability to give attention, which a prerequisite for that is to welcome this moment, the form it takes, even if it is a limitation.

And then you realize that the now, that there is more to the now than you could ever have suspected. And you may begin to realize the form that this moment takes changes continuously. But the form that this moment takes, the now, is not the now.

The now is deeper than the form that this moment takes. It is the form as which it appears. Most people don't know that.

They think that each day and each hour consists of many moments. But that's not true because there's only the now. It's always now.

But they think there are many nows because the appearance, the form that it takes changes continuously. So your present now is you're sitting here listening to these words. Then the now, when you're at home, the now will be you're sitting in a different environment, different form, different humans.

But it's still now. It's always now. So by surrendering to the form of now, you go beyond form.

This is the opposite of the way in which the conditioned egoic entity lives. Continuous opposition to now. So you surrender, yes, surrender, to the very limitation that appears in this now.

Surrender simply means you don't offer inner resistance to it. Yes, it is as it is, no arguing with that. If you resist the form that this moment takes internally, through the resistance, you strengthen your own form identity, the psychological form of now.

Me. Every time you resist or deny or run away from now, there's a contraction. And most people live continuously in that state of unease and inner contraction because they are fighting.

They are against it, this now. This, isn't it? So, and that strengthens the illusory sense of self, which is your form identity, the mental psychological form of me.

So you react to a form, a situation, a place, a person, whatever appears in the now. Something goes wrong, it tends to happen a lot, so to speak, what's wrong, the mind says, wrong, wrong. It's not wrong, it is as it is.

And now, through non-resisting this form, that which is beyond form within yourself arises through the simple act of, yes, of surrender, of unconditional acceptance and giving it what flows then through this portal that has just opened up is a field, a current of aware presence. And that current of aware presence looks, is the attention that flows out, is the unconditioned intelligence. And this is the, any situation that you look at in this way and face completely will be immediately dealt with by the unconditioned intelligence.

And it happens that the going mind has struggled against for a lifetime, or a hundred lifetimes, and it didn't change. And suddenly, as the unconditioned intelligence operates, immediately the situation changes. And that change comes about sometimes through spontaneous action that then happens through you, right, totally right action for that moment.

Or it comes through a sudden realization that comes, takes then the form of thought, but it came out of that state, and then it comes in the form of a thought of, oh, this is what I have to do. Or it comes as an external factor coming from you don't know where that suddenly does something to that situation. Because you're now connected with the totality, the one consciousness.

You're no longer a little knot. So it cannot flow very well through a knot. The current of life cannot very easily flow through a knot.

It's trying to, oh, I have to get through. So, of course, there's a little bit of intelligence coming through the human mind, but it's hard work and it's effort because there's an egoic knot there and life is a struggle and you have to somehow make it. And then you untie the knot.

So it's the transformation. The essence of it is of such simplicity that the egoic mind, the story-based entity of me, says, this can't be it. I don't want to listen to this.

Let's think about your problems, how to solve them. It doesn't want to listen to this. If I gave it a complicated series of exercises and practices that in 10 years' time you can become good at and in 20 years' time will take you beyond your conditioning, then the little egoic entity would be very happy and go home from here and say, no, I've really got something.

He even handed out a folder and it lists the 20 steps I need to take, which would take me 20 years, but it's worth it. I can finally complete myself. Great, I've got more time.

But unfortunately, it's not getting there here. To see the simplicity of ending and entering what we could call the surrendered state of consciousness, unconditional, unconditional acceptance of whatever form this moment, the now, takes, then it no longer matters what form it takes. That will change quickly anyway, but you don't need it to change anymore.

So we asked the question initially, the only true question, who am I beyond that conditioned entity that I think of as myself that only consists of accumulated thoughts that I identify with as me? Who am I beyond that accumulation of thoughts? And now, the thought-based entity would like to have an answer that it can add to the accumulated content and take home.

Oh, he told us, he told me who I am. So you can add that, okay, now I've got the one big

chunk of content that I've been waiting for and can add that to my mind. But of course, it doesn't work like that because who you are beyond thought, beyond mind, cannot be found in the realm of content.

And it is precisely here, as we surrender to the suchness of this moment, that that which is beyond form, because all thought is also form, that which is beyond form, that which is the essence of who you are, arises as, one could say, but be careful with any word that I give you, only a little pointer, a current of aware presence, which is very still, completely still, and totally alert and conscious.

And now you can look that it is that which then looks, works, flows through this form. Yes, it is a stillness and far more than that Yes, it is alive, vibrantly alive, and very still. It is, as it is sometimes called in teachings that have arisen in this country, they have sometimes called it the self.

Not to be confused, here be words, not to be confused with the false self that the Buddha recognized as an illusion, that is the story-based, mind-based entity, but the deeper, the one self. And it is there where you are one with the one. And it is there where you are one with the source, one with it, the source of all life.

And yes, there is deep peace, but vibrantly alive peace in the record. Of that oneness, and you have always already been it. You have always already been saved.

One could say it has happened already. You just didn't know it. And there was a dream-like state of delusion.

There is nothing that needs to happen to you because it's happened already. And how could you look for that in the future, which doesn't even exist? Looking for yourself in some mental abstraction.

So in that deeper sense, of course, you may have heard certain teachers say, you're already enlightened, you're already free. It's true. It's true.

But not as a belief. Don't make it into mental content, then it's another illusion. So the surrendered state is that state of consciousness that is now arising.

Maybe not all at once. Yes, it can only arise now. The saying yes is the saying yes to now.

But the momentum that is there, that comes from ages and ages of human collective conditioning, the wake-up call, a cell phone, waking up is what this is, of course. It is the awakening in which you realize that you have been immersed in a dream-like state, which is the state of self-identification with the stream of thinking and the emotions that accompany it. Your self was in that.

In every little thought, there's a sense of me, me, me. In other words, continuous rounds of incarnations. Incarnation, I'm using that in a slightly different sense from the conventional sense.

Whenever you identify with any content, thought, you reincarnate into that thought because your sense of self is now in it. So you reincarnate. That means finding your sense of seeking, your sense of self in a form.

And each time you seek your sense of self in a form, you reincarnate into that form. So people ask me, do you believe in reincarnation? Is there such a thing as reincarnation?

And I say, yes, every minute. Every minute you reincarnate. It is definitely a fact.

And that continuous compulsion to reincarnate into identification with form is the essence of delusion, is the essence of that dreamlike, trance-like state that is normal human consciousness or unconsciousness. It's identification with that. And so, and suddenly you hear the wake up call and the portal opens into now.

And now the now is not resisted, interpreted, labeled. It is as it is. The whole compulsion that is behind thought comes to an end with that act of surrender.

Compulsive thinking is connected with resistance, resisting what is that keeps it going. And then thinking is not a problem anymore because your self isn't in it. Your sense of thought still arise occasionally.

And they're recognized as thoughts, mind movement, wave movements. Within that spaciousness that is presence, that is the current of awareness that flows through you, the wonderful, spacious peace and stillness. And within that occasionally waves, wave movements, ripples come, thoughts, emotions.

Fine, not problematic anymore because you don't reincarnate into them anymore. You now know who you are, not as a new label. You know yourself as the awareness, the spaciousness, the stillness.

Of course, you are never not it. No matter how mad a human being looks on the surface, how mad, and mad means, the more you are totally identified with that, the more mad you become. And no matter how mad a human being looks, underneath all that noise and turmoil is always the spaciousness.

And it can sometimes be touched when that flows through you, through the acceptance of what is, that current, sometimes, and quite often, that pierces through layers of mind, and mental conditioning in the other human being, and awakens that stillness and spaciousness. It calls it forth. To some extent, this happens in this gathering, which is more than the words.

It is, one could say, an energy phenomenon. You know? So that spaciousness has this power to awaken it in others, and that is an act of suddenly, and at first you think you're seeing something in this other person, and you don't know what it is.

It feels good to be in the presence of that person, but it's nothing to do with the form of that person. It's because you recognize your own essence there. But that is already the awakening of it, because it's only because it's awakened from underneath layers of conditioning that this recognition can be there.

So you always come to a teacher, not to meet the teacher. Who would want to meet another, what for? You come to a teacher to meet yourself.

Just a reflection of the unconditioned state that you are a teacher just happens to be, have become transparent through complete surrender. The self, the entity has become transparent, and this is happening to you also. This is just one way of putting it.

You become open, transparent to that, and you become an opening. And so suddenly, you know who you are and who you always have been. And you couldn't even call it anything.

I'm attempting to put some words there to use as pointers, but they're all inadequate. Now, this is important to realize. From the point of view of the interpreting, accumulating, labeling mind, from that perspective, as you enter this state of pure aware presence, which is to a large extent free of thought.

Thoughts can drift in and out, but they become insubstantial. And that state of such complete presence through which you look, it is attention itself. To the mind, which only knows labels and judgments, that is a state of ignorance.

It misinterprets that. It doesn't recognize it and says, but I don't know anything anymore. It says, I don't even know who I am anymore.

But it is not a state of ignorance only from the ignorant viewpoint of the limited conditioned mind is that a state of ignorance. It is, in fact, a state of true intelligence. But the limited mind doesn't know that.

This is important to point out because otherwise the mind may trick you by throwing up certain thoughts and saying, don't go there, you become stupid. We can't, you won't know what's going on anymore if you don't interpret it and call it something and categorize it and see where it fits into this or that, the story of me. If you don't figure out what this is, you won't, you'll be lost.

The opposite, of course, is true. You've been lost for lifetimes. So, but be careful with the little thoughts that come up, the mind throws up and suddenly you believe in a thought again that comes up through the mind.

Oh, and the thought might be saying, oh no, don't go there. Here you've worked so hard at judging and interpreting and you've worked hard at it for 50 years. Now to give all that up, don't do that.

I've invested so much. And then you recognize it as a thought. And increasingly, as the aware presence arises, there is the ability in you to recognize thought as thought without getting drawn into each thought and each thought.

And completely believing and thinking that some thought can actually give you the truth. And then you get lost into a little perspective, which every thought is, one tiny perspective on something. And you believe that this tiny little perspective is the truth.

And then you identify with this tiny little perspective and say, this is my, this is how it is. Let me tell you how it is. And then you give your judgments and interpretations.

So you're completely lost, totally reincarnated into a tiny viewpoint of a mental position, not realizing the truth is so vast. You could express the opposite mental position, which would also be true. And then another one, which would also be true.

And the truth is only if you contain, able to contain all mental positions without saying there's the truth. It's not in any one. And even spiritual discourse, there is not one statement that you can make that contains the entire truth.

It's just a perspective on it. And then you have to look at the abilities there then to hold in that vastness, all possible perspectives, allow them to be. And you can say, this is one that's quite nice, this perspective.

And then you look, oh, that one is also true. All thought is just a fragment, it's form, it's limited. So you don't get lost in thought anymore.

So it's no longer a problem, then thought is quite nice. It's no longer a troublemaker. But the thought that you identify with is troublemaking.

You know some people when they, you meet them in the morning at breakfast table, and when they come to you and say, well, you know, I've been thinking. You know there's going to be trouble. It's some problem that they dwelled on during the night.

I've been thinking, oh. So if we make it here, in another day called tomorrow, perhaps we will, we will meet again in this field that is the eternal now. And in the meantime, there will be ample practice, opportunity for you to practice alignment with what is.

For many Western travelers who come to India, that is, some of them learn a deep lesson here, especially in India, if you're not aligned with what is, you'll be very unhappy. It's true anywhere, but especially true here. And maybe that is the simple reason why this country has produced more liberated beings than any other.

Thank you. No session, no talk is complete without the wake up call of cell phones. Have a look inside yourself and see if you're waiting for me to speak.

Perhaps even some impatience arising. Irritation. Or your mind is taking you to some completely different place and time.

Tonight, later, tomorrow. We saw last night that in the normal human state of consciousness or unconsciousness, there is a very deep, deep seated need, psychological need for the next moment, for future that's always there. Everybody is waiting for something.

It's the next moment or some point in the future. That is an intrinsic part of the normal human consciousness, which is identification with the stream of thinking, which is inhabiting a conceptualized reality, a conceptualized sense of self in the head, consisting of thought movement, a conceptualized sense of self, story-based, mind-based, past-based. And that conceptualized sense of self inhabits a conceptual reality because everything is then being perceived through the conditioning of that accumulated, the accumulated conditioning of the mind.

Whatever you perceive is perceived through that and is conceptualized through the compulsive, automatic, mechanical labeling of every experience and sense perception that happens every moment. And through the automatic mechanical labeling process, a veil appears between you and that which is being perceived, between you and the other human being. It becomes deadened through the continuous mental label-making, continuous judgments.

And it's mechanical, it's automatic. Very few people on the planet are even aware of it as yet. Something else is arising powerfully, but as yet, very few human beings are even aware of this mechanical process because they are totally identified with that mechanical, compulsive, automatic process.

And that is the essence of unconsciousness. You are lost in a world of content and your sense of self is in there. Then everything you perceive is perceived through that sense of self that is mental, mentalized, conceptualized.

And then whatever happens to you, every experience, every encounter, every perception, every place that you go to is seen through that filter of that ultimately fictitious, false me, sense of self, that adopts a personalized position, a reactive position towards whatever happens. And it interprets it according to that deep-seated conditioning. And so life becomes very problematic because nothing is seen clearly.

Nothing is simple. Everything is complex, conflict-ridden, and problematic through the labeling process. And that is the self, the mind-made self.

That is the egoic entity, the me, the little me. And as we saw yesterday, never at ease,

except very brief moments, for a little while, never sensing a sense of completeness, a true deep aliveness, rootedness, free of fear. Fear is an inevitable companion of that state of unconsciousness.

And so you're always waiting for completion in the next moment to add something to me. We saw that yesterday. The need, the compulsive need to add more content to me.

So we are stepping out of that. This is why we are here tonight, not to add more to all those identifications, to all that content, but to allow a different state of consciousness to arise that is unconditioned. To step out of a conceptualized sense of self, out of the story of me, to see an infinitely deeper and vaster sense of who you are, that is already there underneath all the mind movements, underneath the story of me with my past and suffering, underneath the grievances that the ego loves so much, underneath the reactivity that the egoic entity thrives on, just looking for the next thing or the next problem. The complaints that it loves.

Complaining makes up a large part of many people's mind movement. If you look into it clearly, how much of that incessant stream of thinking is actually complaining, some form of complaint in your head about this person, this situation, this place, and that movement of carrying grievances, the need to be reactive, adopt a reactive relationship to everything that happens, the complaining, the pattern of continuous complaining and looking for the next thing because it strengthens that never enough sense of me.

And people don't realize it's through complaining mentally or verbally. And I'm not saying complaining to tell somebody, please don't step on my foot. Remove your foot from my foot.

You're not complaining. You're telling somebody to do something about it. That's not complaint.

To say we are using it in another sense here, to tell somebody, please, the soup is cold. I ordered a hot soup. Take it back, please.

It's not a complaint. This is telling somebody to do something about this situation. So we're not talking about you becoming a doormat and let everything happen.

We're talking about a mental, useless, pointless, futile, conditioned movement that thrives on complaining. He shouldn't, they shouldn't, why don't they? This dreadful, if you could see the percentage of your mind activity that is some form of complaint, you would be amazed and there's nothing personal in it.

It is not your personal problem. It's not that, oh, I'm not good enough. I'm always complaining.

It's nothing to do with you. It's the collective human mind. It is a collective mind pattern

that the egoic mind-based entity loves because the sense of self through any kind of complaint, and a lot of that happens in people's minds.

They're complaining. They may even be complaining about themselves. Not good enough.

You see, you failed again. You see, you always, mad, mad. And people are so immersed in that, they think all the problems that they are complaining about have an actual reality out there.

And don't realize that every situation is very simple if you don't add all that to it. It is simple. So to watch that need to complain so that it is there so that the egoic entity can feel a little bit stronger.

Why does it feel a little bit stronger in that mind movement? Because whenever you complain about something or someone or a place, you adopt a position of rightness. Me, right.

You, wrong. Because that which you are complaining about is obviously wrong. The complainer, the me, the mind-based entity is obviously right.

That is the essence of every complaint, that I am right and the situation or the place or the person or the condition that I am internally complaining about obviously is wrong. So some people move through life complaining about the world, the God. They have an issue with God.

He should know better. Why does he allow that? If I were running the universe, I would do a better job.

If the universe or the earth or the planet, the world, the question arises, if the world were a reflection of your inner state, what kind of a world would it be? So to watch these deep-seated mind movements and even here it may arise, the mind looking for one thing to complain about so that you don't have to listen to the rest. And then the mind can focus on that one thing, I disagree with that statement.

And for the next hour, you have a mind movement around that disagreement and you're hoping that there'll be an opportunity for you to get up and say, I disagree very strongly with you because it's wrong. What you said is wrong. That's very satisfying.

Like, ah. No, this is easy to do here because in spiritual teaching, spiritual teaching, the purpose of it is not to present a philosophy, a consistent view of the universe, a system of thought with an inner consistency that you can then adopt. One more thing I can identify with and say now this mental edifice, all those explanations, this is now what I believe in.

But a spiritual teaching is not like that. The purpose of the words is not to help you understand the universe. The purpose of the words is simply to point to the state of liberation.

So the words may point to bondage so that the awareness arises of the mental prison that you inhabit. Now that awareness is the arising of freedom. The simple fact of seeing the bondage of identification with the mental noise, continuous mind movement and its reactions and its grievances and its complaints, to see that in oneself is already the arising of something that is beyond that which you see.

The seeing which is the aware presence and this is why we're here is unconditioned. It simply sees. It sees the false.

It sees illusion. This is why as this arises here and all the words are only designed to be pointers to the liberated state of consciousness. But if that liberated state of consciousness were not already arising in you, this is the only reason why you've come here.

Well, except for one or two who got dragged here by somebody else and didn't really want to come. But it's unlikely that they will stay unless suddenly something opens up within them. That's possible too.

But for most of you, you came here by your own free will probably. Yes, it is possible that one or two came for the wrong reasons. Perhaps thinking that this was a lecture on philosophy of playing around with thoughts, finding some new interesting thoughts.

And then perhaps after half an hour or an hour, it won't be satisfying here to sit here anymore and then you would go. And that's fine. You need a little bit more time.

The universe is very patient. This time goes on and on. There's a lot of it.

It doesn't matter. But most of you, if you are able to sit here, it's quite a long evening. The physical body may occasionally move a little bit and it's very hard here.

And yet, if you are able to sit here during all this time, this means already a state of consciousness that is unconditioned is arising. And that is what I am addressing here. This is what is being touched, pulled.

All words are limited. One could say almost it is being pulled out of you. And the first step in this process is the recognition of that which is false, which is identification with all the conditioned thought movements as a me, a self, a story-based entity with a little past and a little future.

A past that didn't go quite the way it should have gone. Oh, and you thought that was your personal problem. It's everybody's.

It didn't go quite, it didn't quite work out the way it was meant to. It wasn't the one I married. It was, I must have made a mistake.

It wasn't, he wasn't the prince that I married. I thought I married. He turned out to be a human.

No story-based me has a totally satisfying story. And many story-based identities are actually unhappy ones, very unhappy ones that tell themselves internally almost continuously their unhappy story in order to revive it. What he did to me and the world did to me and my parents did to me.

Unfairly treated, what God did allowed to happen to me. And so some of these identities are very unhappy ones and the egoic entity loves that also because at least you think you know who you are by repeating the story to yourself mentally. It gives you the illusion that you have an identity and you have an identity of sorts.

It's a storyline, an unhappy one. And you can carry the grievances and the complaints associated with the unhappy story of me. And they keep the sense of self going until you finally are on your deathbed.

And maybe your last breath may still be a complaint. Why did life do that to me? That was my incarnation, my life.

It should never have happened. It was one big mistake. And it's amazing how many people carry a very unhappy identity based on their past.

Hoping vaguely that somehow the future is going to free them and somehow make this unhappy story turn around into a happy one. But how could it? Because your sense of self is now totally wedded to the unhappy story.

Your sense of self lies in the unhappy story. How could it ever turn around? You don't even want it to turn around because your sense of self is the unhappy one.

You feel comfortable with that. Of course it's unconscious. If you made it conscious and looked at it and see that you are actually, you love your unhappy story.

And every story has elements of that. Some stories are very unhappy, but every story has strong elements of that. And then you can see how much there is a refusal to let go of that, mind movements, all those mind movements.

And on the surface, those mind movements might say, maybe my life will get better. You might visit clairvoyance to find out if the story of me is going to improve in the next few years. Is there going to be a change?

And the clairvoyant says, yes, I can see a change coming next year. There is somebody coming into your life. And he or she is going to make you happy.

Everything will turn around. But you carry the unhappy me. And even if that wonderful being should come into your life, you will interact and react through your unhappy story.

And you will make that relationship, you will incorporate that into your unhappy story. And so then you try another clairvoyant, because... So it is amazing the presence that people have constructed for themselves that they inhabit and even are addicted to the pain of that.

Because it's better than not knowing who you are. At least you have an unhappy sense of self better than no sense of self. So every story has strong elements of that.

And to see that even if your story is not totally unhappy, maybe it's half, half. But to see it didn't go the way it was meant to go. But of course you still have future.

It can all work out. It won't, of course. Dissatisfaction, unease, problems, fear, anxiety, they're all built into very structure of that mindset.

It's within the structure of the mindset when you identify with mind movements, when you derive your sense of self from a story. You can never get there on that level of complete your sense of self, find yourself fully, the fullness of life. So, and we are here to see it.

And already you may see it is, you might say, you might think, well, it must be, isn't it very depressing? You are telling us a very depressing story of how our lives are. No, you may detect in yourself a certain recognition it's quite nice to listen to this and you recognize something there and you see it and the seeing is already freeing.

And all the words that arise here, and this is the case with every true spiritual teaching are not to explain the universe and are not even going to be consistent. A philosophical system may be consistent, otherwise it's deficient, but a spiritual teaching, be very suspicious of a spiritual teaching that is totally consistent internally where everything makes absolute sense. It is likely that you are mistaking a philosophical system for a spiritual teaching.

Spiritual teaching in its very nature contains contradictions because the truth of who you are and it only points to that, it points to the false, you begin to see the false, and then it points to that which is beyond the false. But seeing the false is already that movement of the real, who you are beyond that conditioning, to see that is already the arising of that. So the spiritual teaching points to that which really is very hard to talk about and no single thought could capture, encapsulate the truth of who you are and the truth of spiritual liberation.

And it is very tempting for the mind to get hold of one statement and say, this is the truth, and the other statement is not true. But in spiritual teaching, you may hear two contradictory statements and they're both true. For example, last night I said, nothing

needs to happen.

Freedom is already here. Underneath the movement of the conditioned mind, there is already in you the vast spaciousness, stillness and depths of the unconditioned. So there's nothing that needs to happen as such and yet in the course of this evening, I may point out certain things that look as if you could do something about it.

For example, I might say, enter the state of surrender to what is this moment. So you want me to do something. What I thought you said, it's not an happening.

There's nothing you need to do. Well, maybe surrender is not a doing at all. It's an allowing.

But it looks, when one speaks of it, as if it were as if you could do something. Many statements, the timeless, we are entering the timeless state of consciousness. It arises because the conditioned state is totally linked to time.

It operates, this conditioned entity, the mind made self operates entirely through past and future. It knows only past and future and the future is a repetition of the past. The redemptive power of now is totally obscured.

The only place of freedom is obscured by that mind movement that is only interested in past and future. But that basically means it is only interested in repeating the past and that is what usually happens. So we are here to step out of that.

All the words only point to the state that is timeless, the state of consciousness that is timeless and we are entering that together. At the moment, I've mostly been speaking of the bad news, but that is important. The bad news, the illusory entity and the suffering that is created by that, we need to see that fully.

That is already the beginning of liberation, but it looks on the surface as if I were talking only about bad news. And if you don't listen from the depths of your being, if you only listen through the story entity, I'm not addressing the story-based entity, but there may be one or two of you here who listen to these words only through the mind-made story-based entity and it will feel insulted by these words. How dare you suggest that my grievances and my complaints are not justified and real?

How dare you say that I have no right to do that? To complain, to suggest it's an illusion. My problems are so, my complaints are so real and I have a right.

This is the entity. And so one or two of you go through this reaction. Who is reacting?

When I point to illusion within yourself and there is a reaction, who is it that is reacting? The illusion. It doesn't like to hear that.

It's a great insult to suggest that perhaps the unhappiness that you carry as part of your

sense of self could perhaps be an illusion, an illusory identity that you cling to. But many of you are still sitting here. One or two are going to walk out.

Maybe three or four or five or six, small percentage. That means those words are not reaching the deeper level of your being, are not being received by that. They only hit the conditioned and the conditioned doesn't like what it's hearing because I'm threatening its very survival.

So let's get out of here. And perhaps even shout something as the last triumph of the conditioned entity. It's happened once or twice in meetings.

Absolute nonsense. And the door slams. So the words, perhaps something within you, if you're still here, recognizes, recognizes the truth.

And it actually feels good to see the false as false. You're already no longer totally identified with those mind movements through that seeing. So the pointing to the false and the pointing to the real, which are both part of this teaching, may very well use contradict, seemingly contradictory perspectives.

The timeless state of consciousness. We are entering the unconditioned or timeless state of consciousness is emerging here so that you don't derive your sense of self anymore from the conditioned mind movements, but from that which is beyond time, the still, alert, vibrantly alive presence vast, intelligent, that is there underneath all that. But we have another contradiction here because as we are entering the timeless state of consciousness and we are spending three hours on this time.

And yes, there's a little paradox here, but it's fine. You could say, well, why don't we only need one moment? And we travel deeper into that state, which is another paradox, because to say deeper implies time.

But let's, instead of resolving the paradox, just leave it because it's not an explanation. They're simply pointers. So to see the false in oneself, to observe those mind movements, to recognize that your story, your identity, your sense of self is not the only one that didn't quite work out.

This, you can, sometimes people are under that illusion that other people's stories have worked. None of them works for long. Meet famous people, rich people, go beyond the glossy surface that you see in magazines, talk to them, meet them and see enormous sense of dissatisfaction, black fear, not enough.

So they need more, even more. You could become a great leader, a leader of this country. And then you might think, oh, I finally made it.

My life has now become free of limitation. I'm all powerful. And two years later, you find yourself in prison, if you're lucky, and you have another limitation.

So there's the movement of thought. There's identification with the movement of thought. And there's the arising of the awareness of those thought movements.

And then as the awareness arises, you see a very, we've already pointed to grievances, we've pointed to complaints, we've pointed to repeating the story in your head to reinforce it, we've pointed to perhaps, or maybe we didn't, it's also to repeat your story to other people to reinforce it. Please confirm to me that my problems and my story are real. Listen, and you, oh, yes.

You truly have been treated unfairly by life. You are right that you're feeling sorry for yourself. You're fully sorry for myself, that self feels bigger in that too.

So we've seen many of those very predominant movements associated with living in and through a false sense of self. And now there's one more fundamental one that we need to address. I pointed to it last night, that it needs to obscure the now because it can only function through past and future.

So as we saw last night, if you live through that false sense of self, your relationship with now, which is all there ever is, which means with life, life itself, life and now are inseparable, your relationship with now is predominantly a hostile one, a resisting one, one that denies the now, tries to get away from it, resists it internally, complains about it mentally, or makes it into a stepping stone to the next moment, which the little me in the head says is a more important one because there, it's going to be a little bit better when I arrive there. So the relationship that you have with now, which is the relationship with life, is then one that is problematic of conflict, basically. You are in conflict with now.

You deny now, you resist now, you complain about now, you protect yourself away from now, and now is life. And so you're condemned to living in this abstract reality, never knowing the depths of now, the depths of life, the fullness of life that can only be here in the space of now. The only place where life is, is now.

So you can see the mind movement that seeks to deny that, a very fundamental one. In seeing it, freedom arises. And seeing it is the arising of presence, a state in which the now is not resisted.

And that is the beginning of the collapse of the conditioned egoic entity and the story-based identity. The now is not resisted anymore. You are able, as presence arises, to welcome this moment as it is.

We saw that yesterday as the primordial spiritual practice that requires no time to align yourself with now, to make it your friend, unconditionally say yes, because you see the madness and the futility of saying no to the is-ness of now. To deny is, is to deny the universe, because the form that this now takes could never be otherwise. Because whatever form arises at this moment is totally interconnected with the whole.

It's only through our limited perspective that we think there is an isolated event here that shouldn't have happened. But that seemingly isolated event is simply, there's a web of interconnectedness with the totality of this seeming isolated event. There isn't even an event.

So whatever appears in the now is as it is and could not be otherwise, which doesn't mean that action cannot arise through you to respond to the need or the challenge of now. But the now, the is-ness of now is as it is, the totality has brought it about. So to be not aligned with that is to, you tie yourself into a little knot in the fabric of existence and that little knot says no.

And it claims a separate identity for itself. Me, and here's the rest of this threatening and dreadful universe that seems to conspire against me and put obstacles in my path continuously. But I am going to make it.

Just, I'll show them. And now, here we come now to the essence and then we go even deeper. We saw last night that more often than not, the form that this now takes as an event, a seeming event, a person, a situation, a place, a challenge is only the form of now.

It is not the now. The now is eternal, timeless, spacious, pure consciousness, and it is you. Nothing that takes form is you.

The essence of unconsciousness, the essence of bondage, the essence of suffering is to mistake who you are for some form, thought movements, identification with this and that. But ultimately, it all goes down to identification with thought and emotions that arise together with thought, which are energy forms. And you have to seek yourself in it and seek completion through adding more forms to the content of your mind.

What else can I identify with to make my story better? Or if you're deeply trapped in an unhappy story identity, unconsciously, you're saying, what else can I identify with to add to my bad story? In other words, you're looking for the next bad thing because only a bad thing will fit into a bad storyline.

A good thing doesn't fit into my story anymore if I'm identified with a bad mind-based identity and story. I'm looking for the next bad thing. I don't know that, of course.

I'm saying, I'm looking for happiness. And then you seek exactly the thing that gives you more unhappiness. So form, so it's a search through some added form to find a bit more of myself.

And that is the essence of delusion and bondage and suffering. Because suffering is, whenever you're identified with form, suffering arises because every form is limited. And the limitation of that form, and it's short-lived.

So the two factors that every form is limited, every thought, every physical form, everything in form is limited and, as the Buddha put it, impermanent. In other words, fleeting. And as the Buddha also put it, unsatisfactory.

Beautiful, he saw it, he saw it so clearly. And what did people do? Constructed a huge edifice of philosophy, Buddhist philosophy, the simplicity.

So identification with form is, in the Pali language, I very rarely quote strange foreign words, but it's so beautiful in the Pali language. The essence of human existence in the deluded state is dukkha, anicca, and anatta, suffering, impermanence, not self. You're seeking a self where you cannot find a self.

In form, suffering, it's impermanent, it's not self. Whatever condition you encounter, try to identify with, it brings you suffering, it's not self, it's fleeting. And so you move looking.

It is not only the essence of suffering, this identification with form, it is also the essence of what we could call evil, people doing dreadful things to other human beings or to other life forms on the planet or to the planet itself. And it's identification with form, how does that work? What happened two days ago, not far from here, people burned a train, 58 people were killed, burned to death traveling on a train.

How does that connect with what we are talking about? These people, they belong to two different religions. And each group of people derives their sense of self of me or us, which is a mind-based sense of self from a conceptualized accumulation of certain beliefs that they identify with as me or us.

There are mind movements, belief systems, this gives us our sense of who we are. It's a conceptualized collective identity. And the others have a different conceptualized set.

So they need their enemies to strengthen this very tenuous sense of identity that's never feel strong enough. So they love having enemies to feel more strongly who they are through being able to fight someone else. Strengthens to be able to in a position of rightness because both factions believe that they are right.

They are totally identified with one mental position. Their sense of self is in this form of that mental position. A total inability to see another position and not recognize it is only a position, a mental position, there's no self in it.

But there's the delusion of this, the identity is in it. And so it's easy to kill somebody because you have desensitized yourself to the aliveness of another human being by labeling it. You put a few mental concepts on another human being or group of human beings, whatever that concept may be, you could say, unbeliever.

That label can be enough to justify killing a person. Unbeliever, unbeliever is no longer

human being, it's conceptualized. You inhabit a conceptualized universe and as a concept, you can no longer sense what you are doing or you can say American, you no longer, you can say, or the others say Muslim or this or that.

Communists, capitalists, this, that, these are labels you put them on and they've deadened the universe, conceptualized it and then any act of violence is possible because there's only a concept there. This is the essence of prejudice also. In addition, the enormous amount of pain that humans carry inside flows into that delusion and this accounts for the collective human pain.

We may address that this evening also. That accounts for violence, warfare. So this is thousands, thousands, thousands of years of conditioning humanity.

Not knowing who they are, seeking a form identity which is never enough and always reveals itself to be not it, not me. So identification with form, deriving your sense of self from form which means basically mind forms is delusion. Deriving your sense of self from mind movement is delusion.

Now those mind movements and the entity that is based on mind identification continuously reacts. It's part of its complaining. It reacts to the form that this moment takes as not enough, not fulfilling me.

This moment is not fulfilling me. Maybe the next one will. This moment is actually limiting me.

I'm trying to get away from it. The form that arises in this moment is resisted because it's never enough for me. It even is trying to obstruct me.

It limits me and this is how people go through life. Seeking a better now in the future. Seeking a completion of themselves in the future, ignoring this because this seems, looks like an obstacle to completely myself and that is the core of the delusion.

The thing that looks like the greatest obstacle to finding myself is the only doorway into the liberated state. The very thing that people try to deny and get away from and we're complaining about and resisting is actually the doorway into the unconditioned, God, self, the deepest self. How can that be?

How can that be that this seemingly, perhaps in the best of cases, uninteresting now, this now that is an obstacle to where I want to get to, this now that limits me so much because more often than not, it is the case. How could it be that this is the doorway? It looks like a wall.

It looks as if I had to run away from that. And so the secret of human existence is, and for some peculiar reason, it's to a large extent still a secret. Almost nobody talks about it.

Liberation and where to find it. Conspiracy of don't mention it. Liberation, look for it somewhere else.

That's okay, but not where it can be found. How can it be that this seemingly very often unsatisfying present moment now, the form of it, how can that be the doorway and how does it work? The egoic entity loves resisting the form that this now takes because it's never enough.

It doesn't fit into its story and the resisting itself strengthens it. In other words, you resist to a form that arises in the now and strengthen your own mental form of me. You disagree with now, you have an issue with now, you're hostile towards now, so it puts you in a position of rightness and the now in a position of wrongness.

So you have strengthened your mind-created sense of self. That's why it's so satisfying to deny the now. And you can see how mad it is.

When you recognize it, the possibility of freedom comes in. When you recognize that deep-seated, non-personal, collective human mind pattern, when you see it in yourself, in others, there's suddenly the arising of freedom and the unconscious movement collapses because anything that is unconscious when it comes to the light of consciousness and is seen, there's an awareness now of that movement, the compulsive nature of it. When it rises into awareness, or awareness looks at it, so to speak, the unconscious movement loses its power and begins to dissolve.

Unconsciousness, all those automatic processes require your unconsciousness. The complainer, all the things we've been talking about, it's only when you're totally identified with it and you're trapped, when you see it, you're no longer trapped. And now you see this.

And now the possibility comes of reversing and it happens by itself. It's not that you have to do it. A reversal happens so that instead of resisting the now and having a hostile relationship with it, you open yourself to now and welcome it, no matter what form it takes, even if it is a form of limitation, which often it is, even if it looks not very satisfying.

And suddenly, when you not resist the form that appears in this now, that which is beyond form arises within yourself. The form identity is not strengthened anymore through resistance. That which is beyond form within you, the unconditioned consciousness, the light of the divine, whatever point arises in the moment of relinquishing resistance to a form.

How does it arise? Anything that you accept completely, internally, unconditionally, embrace it, no matter what that condition is, takes you into deep peace, vitally alive peace. And you can try it out.

The next thing that irritates you, that you complain about, but suddenly you're aware of that automatic movement and you say, okay, I'll welcome it instead. I've been complaining about the now for 48 years, 50 years. I'm now ready to welcome this, even this.

And all internal resistance drops and you're simply that form of this moment, the condition. And you will notice enormous peace arising, a stillness arises that is not of the mind. And for the first time, that unconditioned intelligence can move through you as a channel which before was obstructed by continuous resistance.

And now the ability arises because you've opened the door, which is the act of surrender to what is, the suchness of this moment. You open the door. That which seemed a limitation is not internally resisted.

And so suddenly the unconditioned intelligence moves through you and is able to simply be, there's a flow of a current of awareness that flows through you, so to speak, and moves into that situation that looked like a limitation, a problematic situation, because most situations are problematic when you are trapped in a reactive mode. And you can simply, suddenly, and it's not you anymore, not the little conditioned entity, but a deeper intelligence can look at the form of this moment, allow it to be totally, and that is the movement of the true intelligence that suddenly flows into that situation. There's no mental labeling or judging anymore.

The allowing, you allow it to be so the mind relinquishes its need to label. The egoic entity that lives in and through labeling subsides at that moment. It may come back, but at this moment it subsides and you allow this, the allowing is the key.

Allowing this moment that opens the portal, then vast intelligence flows through and looks at whatever form this moment takes. But that look is not so much a concentrated beam. It's a vast spaciousness that penetrates that situation and surrounds that situation, a spacious field.

You can sense surrounding the little limitation and that spaciousness around that situation that before the little entity contracted and complained about it and suddenly you allow and you become vast as you sense a space around that seemingly limited situation. And that is the, one could say, I don't use that expression usually, but occasionally new pointers come. Space consciousness arises, not, most humans, all they are ever aware of is objects that arise in their consciousness.

They're aware never of another dimension. All they are aware of is thoughts and not aware of, identified with. They are in a position of, they want to attract or have aversion to objects that arise in their consciousness.

Sense objects, perceptions, so they know nothing else beyond the arising objects,

thoughts, emotions, sense perceptions. And now it is all form. And as you allow this moment to be as it is internally, no matter what form it takes, a vast peace and spaciousness opens up.

And for the first time, you know the meaning and not through the labeling mind, know directly what the meaning of the space and the meaning is of consciousness. Because before, you only knew consciousness in its various disguises, appearing as form. But you never knew consciousness itself.

You were looking for yourself in some form of consciousness, thought movements, emotions, experiences. Where am I? Well, how can I have more forms?

And now for the first time, through the act of allowing the form of consciousness of this moment to be as it is internally, that which is beyond form, which is consciousness itself, is known. But it is not known in the same way that you can know an object in consciousness. There you have a subject-object relationship.

I know this flower. Well, I think I do because I have a label for it. And I repeat this label in my mind, and then I think I know what this is.

That's mind knowledge, subject-object knowledge. And so it's not true knowledge. It has its place in this phenomenal world.

But it's useful for certain things, this knowledge which is labeled knowledge, concept knowledge. But there is a deeper knowing. But the essence of that knowing is to know consciousness directly, not as I know it, but knowing it as I am it.

A knowing that is not dualistic, a knowing that is being, knowing yourself as that. Conscious, let me put it in another way. You become conscious of the fact that you are conscious of consciousness itself.

And now when I say that in words, that limits it and distorts it because it immediately creates again a dualistic relationship. Knowing that, the limitation of words, I'll say it again, this is not the truth because the words are limited. But they are a pointer.

They can work as a pointer, not as an explanation. You are conscious of consciousness as an underlying field of presence which is also peace, which is also stillness, which is also vast intelligence, which is also deep aliveness and joy. Very subtle, not what the mind knows as joy, which is some short-lived pleasure.

It is, of course, being itself before it becomes something. Consciousness itself before it becomes a form. Life itself before it becomes a form of life.

So you know yourself as life, not some form that life takes, the one unconditioned, unmanifested life that out of which the entire universe comes, which, of course, is God. If

God means anything at its deepest level, that is God, of course. And again, people have been looking for God as a mind object, as if God could appear as an object in consciousness.

Whereas God is the essence of all that appears. Not, it is in, it inhabits it as its essence. Yes.

So you know yourself as that vast spaciousness with the simple act of allowing this moment to be as it is. And that is suddenly, oh. It's the very limitation has become a doorway into the divine.

The very thing that looked like almost the devil putting obstacles in my path becomes an opening. So the form becomes no longer an obstacle to God, but a doorway into God if resistance is relinquished. And of course, that fundamental truth of human existence is expressed and contained beautifully in the Christian image of the cross, which most Christians don't understand in its depths.

They have a superficial interpretation of it. But in its depths, you have Christ on the cross, nailed to the cross, an image of total limitation, the absolute of limitation to be nailed to a cross. And the cross, of course, is the form that limits.

And it is a form that this moment takes. And suddenly, and this is contained in the words of Jesus on the cross, not my will, but thy will be done. Jesus aligns his will with the will of the one.

In other words, resistance to what is is relinquished totally. And now, that dreadful thing, the cross, the torture instrument, the ultimate in limitation becomes a symbol for the divine. Because the cross is both.

It is the symbol of limitation, and it has a dual nature. Symbol of torture, of limitation, and a symbol of the divine. So there is an image here, and you don't need to be a Christian to see it.

In fact, if you are a Christian, you probably don't see it. There is an image here of great depths and enormous wisdom. It tells you that the secret is contained in that image of human life and the possibility of human life.

Because you are the one on the cross. Each human being is that, is Christ on the cross. Facing the limitations, sometimes not away from it.

And then the form and the formless are actually recognized as one. God and the world are also seen as one. God is hiding in each form, in each limitation.

Expressed beautifully in the Buddhist, famous Buddhist sutra, which says, form is emptiness, emptiness is form. Of course, in Buddhist terms, emptiness is the

unconditioned, the vastness. Form is emptiness, emptiness is form.

Expressed also, I'm now told to just point to one or two things. What I'm now putting in relatively neutral language as an immediate possibility that, of course, the beautiful ancient scriptures, they point to it. My favorite Upanishad, I can't even remember what it's called, starts with these lines.

Not that which the eye sees, but that whereby the eye can see. Know that alone to be Brahman, the eternal, not what people here adore. Not that which the ear hears, but that whereby the ear can hear.

Know that alone to be Brahman, the eternal, and not what people here adore. Not that which the mind thinks, but that whereby the mind can think. Know that alone to be Brahman, the eternal, and not what people here adore.

What people here adore is an object in consciousness. What the eye sees, sense perception. What the ear hears, what the mind thinks, a thought.

But it's the consciousness that makes all seeing possible, all sense perception possible, the one consciousness that makes all full. They don't know that. Why don't they know it?

Because they are trapped in identification with form. They react continuously to the forms that arise. And now the way out is so simple.

It is so simple, and that's the reason why so few people got it. They tried, they surrendered to state of consciousness. It's here, you don't need time to surrender to the now.

But if you do need time, which means also you need more suffering, it's there for you because the universe will allow you more time and more suffering. I'm not quite ready yet to surrender. A little bit more time, please.

Okay, please, as much as you like. Infinite, vast stretches of time and suffering. Or you see it, and this is an insult also to some spiritual seekers who are strongly identified with the thought movement that you need time for liberation.

And perhaps you've already invested 30 years in that. Great, it got you to this moment. And suddenly you hear, yes, but it doesn't agree with the teaching that I believe in that says you need many lifetimes.

Perhaps this is true, I'm not denying that you may need lifetimes or plenty of time, but you need it until you realize that you don't need time anymore. You needed time to get to that point of realization. And for many of you, that realization is now.

You needed time to hear it, otherwise you would have heard it a long time ago. So you hear it, and even if it's not yet operating in your life, you have heard it. And perhaps you

need just a little bit more suffering for you to finally say, ah, I say yes to what is.

Unconditionally embrace this, the form of this moment, the limitation of this moment. Or you've had enough, you've had enough suffering. Humanity as a whole has had so much suffering.

All, of course, produced through the egoic condition. If you are trapped in a false sense of self, you are going to create suffering for yourself and others. And so humanity has been suffering, so much suffering.

Look at human history. You can, you weep when you go beyond the words that you read, when you see what humans did to other humans throughout history. What for?

Well, it is the dysfunction of the egoic condition. And so humans have suffered so much that there is a readiness now in many human beings to embrace this truth. And many human beings are coming to the end of suffering, which means to the end of time.

Psychological time is no longer important. Clock time still works okay. Tomorrow at eight o'clock, I'm going to see you, whatever.

That works. But when I say coming to the end of time is the end of the psychological need for future. So as you enter the surrendered state, the present moment, the now becomes primary in your life, what you give attention to, what you honor.

That becomes the primary focus of your life now. On the periphery of your life, yes, there is still past. You remember what you did last year, 10 years ago.

There is still a future in the realm of practicality. You can still embark on new projects, learn new things, even make money perhaps, but not because you're seeking your self-fulfillment through that, simply because it happens through you and it'll be an expression of the unconditioned consciousness. It is not a passive state, the state of surrender.

This could be a misperception. The state of surrender has a very dynamic quality to it also and this is very important. The action that arises out of the state of surrender is enormously empowered.

It is intelligent action. It is not action that seeks some future result for completion. It arises out of a state of joyous aliveness and that is infinitely more effective than action in which is still normal in you and in human life.

Most of human action arises out of dissatisfaction, out of fear and out of desire, all to do with the egoic condition. And that can look powerful on the surface. You could create a huge business empire out of the state of great dissatisfaction, not feeling enough, not feeling that others give you enough recognition.

Your sense of self needs that and so you're out of that dissatisfaction, even anger with the world. I'm going to show them. I can make it.

I can get there. And then 30, 40 years later, you've built up a huge empire corporation. And you'll be very unhappy and the body will be very unhappy.

And the thousands of people that are working in it are unhappy. Perhaps they're all making money, but they're stressed, diseased through stress, continuous infighting and intrigue and until finally you die in the state of dissatisfaction. And the seemingly solid structures that are created by those egoic entities, which is most of the world, are not that solid either.

Many of them are going to crumble as the old consciousness gives way to the new consciousness, the free, the liberated consciousness on this planet, the transformation of human consciousness on this planet, which is now a necessity, not a luxury anymore for humanity to survive, the planet to survive. God doesn't mind whether the human form survives or not. Wherever there's non-resistance, wherever there's transparency, the divine moves through.

It doesn't ask, are you worthy? Are you good enough? Have you accumulated enough credits?

It sometimes moves to the seemingly most unworthy forms because that unworthy form had created so much suffering for itself that something self-destructed and surrender happened and then it can move, the divine can move through the criminal. It may not move through the monk after 50 years of meditation because the monk may be, it may do, but it may not. The monk may have an image of himself as pure.

The last mind image of me as pure is the one last obstacle, me. So you are in the midst of, this event is part of, goes far beyond the personal. It is part of the transformation of human consciousness on the planet.

It will go unreported in the news tonight. It happened once that they did report it on the news, but mostly not yet because there are more important news the mind says, the budget and the violence, much more important. It's just what matters.

I hope I'm not offending anybody who is interested in the budget. If there's no self in it, it's fine. Anything is fine.

The world of phenomenal forms becomes a beautiful place to be enjoyed as the play of form when you no longer resist the forms or are looking for yourself in them. Then it's quite pleasant to see how the forms come into your life, situations, places, gain and loss, people, recognition, non-recognition, victory, defeat, how this continuous flux of forms moves in and out of the space of now. Quite beautiful, even beautiful to see the fleeting nature of all the forms that come.

Whew, nothing lasts for that long. Even solid structures could go before you know it. It's dissolved.

In India, to see the insubstantial nature of the material world is easier. In the West, the delusion that the mind created man-made, egoically mind created world, the illusion that those structures are solid and lasting is greater because they look more solid. And so you people there might say, well, my life is totally, I've got all my shares there and I've got my house there and this is the corporation where I work and this is the big car and everything is looked after, my pension scheme and my investments with Enron Corporation.

And it's all so solid and suddenly, before you know it, it crumbles. It falls. Where has it gone?

So, the doorway is now through the form of now, acceptance of that, and the end of time as a psychological need, future especially as a psychological need, past also as a psychological need to continuously refer to it to enhance and strengthen your sense of self. Don't need that. So there's past you can let go with much greater ease.

Remember what you need to remember, but no self-seeking. Future, psychological need for it goes. So one could say the end of psychological time.

This is part of the transformation of consciousness. The primary focus of your life is now, not a story in your head, not a conceptual sense of self. Now, as you allow this moment to be, the ability arises in and through you to relinquish the otherwise compulsive and automatic labeling and interpreting process of the human mind.

That is an unbelievable liberation. And many of you already finding that this is coming into their lives, and some of you from now on will find that as you move through the world, you find that as you allow the form of this moment to be, which is a beautiful, gentle embrace, whereas before there was a resisting little spiky entity, now there's a gentle compassion comes with that. Let's leave that aside for a moment.

There is no compassion unless you allow what is to be. With that also great compassion arises. But for the time being, let us address a different aspect of that state of consciousness.

It is the ability to move through life free or to a large extent, free of the compulsion to interpret and label everything and comment mentally on what you are seeing, which is a conceptualized reality. Through allowing, you can, let's take, as you sit here, you can sit here where you are and allow this moment to be so completely that the compulsion to call it anything isn't there. So what does that mean?

It means you perceive, see, hear, feel perhaps a little bit, sense perhaps your body as you sit here, but it is not, it does not become words in your head. So there's the ability to

perceive through stillness in a state of great alertness, but still alertness. And for the first time then, you perceive the world no longer through the conditioning of the mind, but through the unconditioned consciousness.

And suddenly, that which you perceive, it could be here, perceiving this form, perceiving the sounds, and you just allow it to be. There's no additional mind movement. So the perception happens within a field of spaciousness, of stillness, of peace, and everything is suddenly seen as so much more alive than it had been when you deadened it through the compulsive labeling process.

To become free of that is an essential part, of course, of this transformation of consciousness. And it is so beautiful to be able, let's say, sitting on a bus, or, well, if you're lucky, you're sitting, you may be standing, or hanging, or riding on the roof. It doesn't matter.

Just an example. You're on a bus, human beings all around you. It's moving other human forms, streets, houses, and you're simply looking.

No entity is saying, this is awful, whatever, or whatever it is saying, I wish I were home. He looks dreadful, I wish he wasn't standing next to me. Continuous.

You simply allow it, and it is as it is, and there's a peace around the sense perception. What a change. There's also a depth to that which you are perceiving.

It's alive, and it is as it is. And you could sit somewhere, on a bench, in a park, and you watch, and to the mind, it looks an insignificant event. The mind even says, sitting there, this isn't solving my problems.

The mind will try to come in and remind you of what your problems are, sometimes. The old movement tries to come back in, and you see that, and you come back to the freedom of being free of the conditioned. Now, you may sometimes, especially as this state begins to arise in you, it may be short-lived at first, before mind comes in again, or as you sit there, in that state, certain thoughts may drift in and out, and they are recognized as thoughts, perhaps labels again, but you are no longer totally in it.

You allow it to be. You recognize it as just thought. It's no longer a problem.

And then there's a space again between the next thought, between that thought and the next thought. And so we are talking about this right now in the context of a neutral, non-problematic situation. You're in a park, or you're sitting at home in your familiar room, and you're sitting in a chair, and you simply look around in the state of clear, innocent, non-labeling perception.

And then something else happens. You suddenly realize two dimensions. One is the objects that are appearing in your consciousness, the sense objects, perception.

And then you sense still, but awake, highly awake, the field of aware presence in which those sense perceptions appear. You're aware of that and that which appears. In other words, you're aware, conscious of awareness, conscious of consciousness, and that which appears in consciousness.

Knowing that none of that which appears in consciousness is the essence of who you are, but consciousness itself is who you are. But in every form, that essence is also concealed, so the other statement, the seemingly contradictory statement that everything you see is you is also true. This is how it works, holds that they are both true.

None of that which appears in consciousness is you, and everything is you. But the essence of you, of I, is the field. Of aware presence.

And you are free. You know yourself as that. Then the world is not threatening anymore, the world of form.

Nor is it that attractive anymore. It's just as beautiful as it is. But it doesn't threaten your sense of self, nor does it promise to enhance your sense of self anymore.

And now you can actually, you can relax with the world, because you don't feel threatened by it or enhanced by it, because you are beyond it. And this is why, funny story to illustrate this, the spiritual teacher, J. Krishnamurti, who taught for many, many, many years, once in the middle of a talk, he stopped talking and said, do you want to know what my secret is?

And everybody listened up. Some people had already gone to sleep because they'd been coming to see him for 30 years. Yes, that's what we've been waiting for.

What is your secret? Okay, I will tell you what my secret is. And he said, I don't mind what happens.

Yes, and that was his secret. But now you can see, I don't know how many people got it when he said that. And he didn't explain, as far as I know, further.

But in the context of this, you can see the depth of what that means. I don't mind what happens, because what happens is a form that arises in consciousness. And when you know yourself as consciousness, it doesn't matter that much.

And the strange thing is, you might think, okay, then your attitude then towards the world will be one of not caring anymore. It sometimes happens that people who, in whom this transformed state arises, suddenly they go through a period when they don't pay attention to any of these forms anymore. They lose interest in the world of form entirely.

They get so drawn, so identified with the formless, with being, that existence becomes

uninteresting. Because being is unmanifested life. Existence is form, because the very word means, ex means out, systems, it stands out as a form.

This happened to me also, total lack of interest for several years in anything in this world. And then a balance establishes itself. This doesn't need to happen to you.

It tends to happen to people who, without any teaching, stumble upon this truth within themselves, seemingly, accidentally, nothing is accidental, but seemingly, accidentally, they stumble upon this, and suddenly, the unconditioned is there fully, all at once, and then sometimes the world kind of becomes totally peripheral, until finally you learn to live in the world of form again. With most of you, a different process happens. It is a more gradual realization.

Not that surrender takes time, but to dwell in the state of surrender as a continuous state can take time. Not the surrender itself, because you can only surrender to now. But what happens is that the resistance movement, which is conditioned collectively, will reassert itself in waves.

And so you fall back into the state of egoic identification with mind, and back in the state of resistance and denial of now, and then suddenly you see it, and then you reenter. So it's a gradual entering of that, so that until it becomes the place where you dwell that state. So you don't need to lose yourself in it, because it is gradual.

You can learn to incorporate it into your life, not that you have to do it. It happens by itself. And the misperception could arise that then don't you become careless towards the world, the things in this world?

And strangely, the opposite is true. Once the balance is there, everything that you look upon is actually great care flows into that, to which you give attention, which that attention is the unconditioned. And in that movement of the unconditioned, that looks upon the conditioned, whether it looks upon a thought or an emotion, or a sense object, external, there is a gentleness, a care, and compassion, and love with which you perceive things and allow things.

That's the beauty of it. You don't misuse the world of form in the service of self. You don't misuse the form that this moment takes in the service of some mentally projected future moment.

If you make this moment into a means to an end, you're using it in the service of a false sense of self that seeks to complete itself through future. And whatever comes into the now is self-serving. And often it's a human being, and you meet a human being, and somehow you're just using that human being because you are using the present moment as a means to an end.

So anything that appears in the now becomes a means to an end. If the now is a means

to an end, to arrive at some future, which is the egoic state. So in the egoic state, love is not possible because in the egoic state, you always want something from the other person, or you fear something from the other person.

And what you want from the other person is sometimes called love. I want you to complete me. And I want you to sign this contract.

Don't you dare leave me. So, love, compassion, gentleness, those qualities that are really not so much human, but divine, because human, in the way I use the word, I'm sorry if I offend anybody, human means mad, in the old sense. It's been mad for a long time.

But there are divine qualities that flow through a human being, but not when the conditioned mind operates. So at first, now, we become free of the movement of the conditioned in simple situations that you're just allowed to be. Not particularly challenging situations.

Simply sitting somewhere in a restaurant in a cafe, drinking a cup of tea, and an alert presence arises, and you simply watch, see, in a field of stillness. That is the arising. And then, the challenges come.

Because as you know, you can't go through life for very long, perhaps not even a single day, without some challenge appearing, some situation that doesn't seem to go the way it should have gone, something going wrong, some kind of loss. And particularly in India, one can experience things don't go the way you expect them to go. This is a great lesson for many people who come here.

It's easier to learn surrender here. I said that last night. And this could be the reason why the great sages, far greater numbers than any other country, liberated beings lived here, produced by India so that it seeded the entire world became through the enormous wisdom that arose here, the insight into the human condition.

It's a miracle. So the challenges come, and then the temptation is for the old reactive pattern to flow back in. So you get drawn back the moment you're faced with the slightest challenge.

Before you sat on this park bench, beautiful, occasional thoughts that you're perceiving in the field of stillness. And then the first challenge comes, and then either that unconditioned stillness presence deepens, or you get drawn into the old reactive pattern and the unconditioned becomes obscured again through identification with the conditioned. The little me is back reacting, fighting, complaining, shouting, whatever it does, it does its thing, the reactive pattern.

Once a certain level of presence, which is another word I use to describe the unconditioned consciousness that arises, once a certain degree of presence has been

reached, what happens is that a challenge simply intensifies presence instead of the old reactive pattern coming back. So a challenge comes and it is faced completely without resistance in a field of intense alertness. That is the movement of incredible intelligence that goes into that situation that is challenging.

It is not mentally analyzed. At some point, mind movement may come in, but it could be more likely to be an inspired thought of what is needed, unless what is needed comes as spontaneous action, which also happens in that state. The challenge is faced completely in a state of alert attention.

And there's the movement of the unconditioned intelligence, which the Chinese call the Tao, is suddenly operating through this form. So what is now dealing with the challenge is not the limited conditioned mind with its conditioning, what is dealing with this situation is the one universal intelligence. And you will be amazed how quickly situations resolve themselves through the simple act of giving full and complete non-interpreting, non-judgmental attention, clear space.

Of course, that is only possible if the portal that is the act of surrender is open, if you have accepted unconditionally whatever this challenge is, this form of this moment. And so, that is how greater intelligence comes in and resolves it through action that then arises through you or another spontaneous event that seems to come from elsewhere, because intelligence is everywhere, the one intelligence, and it will operate beautifully. So that's the creative human beings, those few human beings who are very creative in artists, musicians, composers, painters, sculptors, some of the creative scientists or any creative endeavor, those human beings have the ability in the limited field of their endeavor to enter that state of total looking, clear, unconditioned attention.

And then, a movement happens and the creative act begins and they know that they are not doing it as the form, it moves through them. And when you look at some of the great creations, the redeeming feature of humanity, it has enormous madness there, but also some very great things. The greatest, of course, is the teachers of truth.

They are the sublime achievement of humanity is to see beyond delusion. But then, come also those that created incredible depths and beauty through some form and use music or even through words. But there's an essence there that is beyond mind and you say, how could a human being create such a sublime work?

And the answer is, it's the little human being didn't create it. It was, there was an opening into universal intelligence. And so, those creative humans in their limited field enter that state and it happens.

And in most cases, those humans, when they move back into ordinary life, away from their creative field, are possessed again by the normal human unconsciousness. And so, it's mostly with those people only in that moment, that act of creation in their particular

field are able to enter that state. Einstein was able to enter that state and this is where the great insights came that no mind could have worked out.

There's a leap here, that sudden insight that is not the result of thought activity. It is the result of cessation of thought activity. And then, suddenly the insight came.

So, that is, but here we are going, we are not attempting to become great artists, although it may happen. This arises in humanity now as a continuous state of being. So, your whole life becomes a work of art, even if you create nothing externally.

So, the challenges are extremely important that come, which is, again, the limitations that appears in this moment. And not to turn away from it, to walk through it, face it fully, say yes to it, and then see what happens. So, there is one more seeming apparent obstacle that many human beings encounter as the new state, even as the new state of consciousness arises.

And that obstacle is due to the fact that, collectively, humanity has created vast suffering for itself on this planet. And there is, within the energy field of the planet, there is a residue of pain, human, the collective, in the collective consciousness of humanity, or unconsciousness of humanity, there is an enormous amount of human pain. And every human being has a share of accumulated human pain that they carry inside.

Almost something, it's an energy field, residue of pain from the human body. From your personal life, in this lifetime, children, very few children don't suffer great pain. After all, you live in a relatively mad world.

But more than that, human pain accumulated over thousands of years that is passed on in many ways, even genetically. And so, if you're not aware of that, it can happen easily that you are overwhelmed, taken over, periodically, by the movement of human pain in you. And it can easily obscure the arising presence, the unconditioned, when the pain comes.

I call that the pain body that human beings carry inside. And that pain body needs to be seen for what it is. It can only continue to operate in you if you remain unconscious of it and mistake it for who you are.

This pain body, and many of you know this already, I spoke of it in the book, many of you are already working with your pain body, bringing presence to it, but we need to point out that this pain body which we look upon as if it were an almost independent entity that lives in you, and again, don't take this to be the absolute truth. It is a pointer, a helpful, very helpful perspective. It's quite close to the truth, but not the truth.

So let's be aware of the limitations of any perspective, and yet we use that perspective because it's helpful. So we say that it is like an entity that lives in you. It is a residue, an emotional field, which is energy that has become stuck, cannot flow freely, constricted,

tight.

It lives in humans, although most humans, it is in most human beings, it is not continuously active. It is sporadically active. The pain body has a dormant period when all you have to face in life is your mind and the mad egoic mind structures, which is problematic enough.

But then, periodically, the pain body awakens out of its dormant state because being almost an independent entity, it needs to take in some food, renew itself. It needs further experience of pain. And it usually happens when, you can notice it, when a relatively minor, often, not always, but very often, a relatively minor situation, event, even thought, can suddenly bring about an enormous influx of emotional pain, be it anxiety, fear, extreme fear, be it extreme anger, often totally out of proportion to the triggering event.

You suddenly, whoa, or the fear, or deep sadness and heaviness. The makeup of pain body differs from person to person. Some are predominantly angry.

Some are predominantly heavy with deep sadness. Others are predominantly fearful and anxious. And many others are a combination of these.

And so, suddenly, there's an enormous movement of emotion and painful emotion. And the first thing that the pain body does when it awakens, it is seeking food. It seeks food in two places.

One is in your mind, and it will attempt to use your thought processes. So the emotion is so strong that it overpowers your thought processes. And every thought process then reflects the painful emotion that you feel.

So you begin to think thoughts that reflect the pain that you feel in here. And with every thought, you feed the pain body. That means, at that moment, you are identified with the pain body.

And this is an important aspect of the egoic sense of self. This is what makes the egoic sense of self. So far, we've only spoken of the egoic sense of self as mind movements.

But now we see there is an additional factor to the egoic sense of self, which makes it even more mad and even heavier than it already is as simply mind movements, conditioned that you identify with. So we have an influx of human pain that flows into those mind movements that are egoic and are bad enough, even without the pain body, problematic enough. And yet now, as the pain body moves into, it amplifies enormously the egoic mind movements.

What that means is, when the story of me, which is what most people derive their identity from, becomes amplified by the pain body, the story becomes huge drama,

heavy drama, angry drama, fearful drama of enormous proportions. And the mind is working overtime. It's active anyway all the time, but now it's doubly, 10 times, 50 times more active thinking all those thoughts, angry, depressed, fearful, fearful, what's happening to me?

Angry, oh, what I'm going to do? I'm going to kill him, I'm going to, what, you know, I don't need to. And every thought feeds the pain body.

And you love it because at that moment you have become the pain body. That is the addiction to pain that every human being carries inside. Pain bodies love pain.

And when you're identified with that movement, identified means your sense of self is in it during and while it's active, at that moment, you, because you have become the pain body, you love the pain. And you will do everything to keep it going. But your mind is only one level on which one of where the pain body feeds, it feeds on other people.

So it will attempt to provoke or make other people equally unhappy. The pain body is very, very unhappy. And when it becomes through mind movement and identification with it, it becomes a self, the delusory self amplified now by thousands of years of human pain that are genetically and in other ways passed on.

And the delusion is that, that is me, my problem, my pain, my story. You don't realize that we, my identity. So, and then this unhappy identity seeks to make others equally unhappy to feed on their unhappiness, their emotional reaction of unhappiness.

In other words, it's looking for drama and for trouble from someone. And usually gets it, it succeeds in drawing, in awakening the other person's pain body. This is particularly prevalent in partnerships, husband, wife.

It can be seen in the periodic need to act out their drama. And it repeats itself. You might have noticed every week, every few days, you go through the motions.

In many cases, it's almost exactly the same as last week's. And in other many cases, it is the same as 20 years ago. It's amazing.

As if they were forced to act something out like somebody has put something in there, a script programmed you and you're forced. Same again. But every time it actually works because through that, the pain body renews itself.

And after a while, a few hours, maybe a whole day, in some cases, two days, or in more chronic pain bodies, longer periods of time. And then it'll go to sleep for a while. And the relationship is a bit more harmonious again.

And sooner or later, it's back. And it looks for an opportunity, especially as more consciousness arises in you, presence. It looks for moments when you are less

conscious.

It will attempt to come in then. When it's ready to awaken, it is clever, it is cunning. It's lying in wait.

It's looking for the best moment in which to suddenly jump in and rise up into your mind before you know it. And immediately, you start. And suddenly, 10 minutes later, you might realize you're feeding the pain body with extremely negative thought processes.

When did it start? Oh my gosh, been in that for 10, 15 minutes, half an hour. It may be even too late by then.

You're so identified that if somebody pointed out to you that you are possessed by the pain body, you would say, you would shout something. Don't give me that nonsense about pain body. This is very real.

The pain body, sometimes, if the pain body is active and you have to step outside, you're going shopping, you're going to your workplace, but you have, the pain body is active. Of course, it's not being expressed at that moment, but you're walking there, you're a walking pain body. And you're then at far greater risk of being attacked verbally, even physically there's a greater risk, but more likely verbally by some other walking pain body.

So you go into a shop to buy a loaf of bread and suddenly the shopkeeper is extremely rude and there's an enormous amount of negativity flowing. What did I do? Because his pain body recognized yours.

And many pain bodies these days are sitting behind wheels. And so there are people, they are driving pain bodies. And often accidents happen in that way.

All that is required for a very high likelihood of an accident is two driving pain bodies getting close to each other. Because the pain body wants the drama. The pain body wants the pain.

The pain body wants the accident because the accident will give it more pain. That is totally unconscious, of course, but it's a bit frightening to realize that there are many drivers out there who are looking for the accident through the pain body. Totally unconscious, of course.

So it's amazing that I have met people, spiritual seekers, who already the state of presence arises in them beautifully, but they have not been aware of the movement of pain body. And each time they lose it completely, totally identified with the pain movement. And then wake up again, okay, it's time to meditate again.

And when the pain body is ready to awaken, it could happen in the middle of a

meditation. And then it'll wait for the slightest provocation. A little, the door opening.

Leave me alone, can't you see I'm doing my meta meditation? For God's sake, get out of here. So there is a cycle here of human pain becoming a self, the delusion of self.

And through becoming a self, identification with it, it renews itself. So the simple, how do you get out of it? So simple, see it for what it is, when it arises as the movement of human pain.

Almost physical, halfway between emotion and you can almost feel it has a physical aspect to it. Fear, for example, my pain body, which was extremely dense, was composed predominantly of fear energy. So I would wake up in the middle of the night, shivering with fear and mind movements to accompany that.

And all the dreadful things that are going to happen to me. See the movement of pain for what it is, human pain. Watch it as it arises.

So as it arises, and it may arise quickly, particularly if it's anger, that is a predominant energy field, it can be as quick as an explosion. Not easy to watch it, if it goes, vroom. You have to be there as it goes, vroom.

So what, and then it's there. So what do you do with it? Say, go away.

No. It is the form that this moment takes, human pain. This moment then takes the form of that pain, fear, anger, heaviness, depression.

And what do you do with the now? You allow it to be. And you, allowing implies that there is an awareness because the awareness and the allowing are really one.

You allow it to be. So you see it and you allow the movement of pain, then it cannot use your mind because you're watching it directly. If, when it cannot use your mind, it cannot renew itself.

So it will simply be the expression of old pain, but it's not, you're not adding to it by unconsciously identifying with it and making it into a self. And so that is the beginning of a gradual transmutation of the pain. Gradually, the trapped energy that was there becomes freed.

And it is strange fact that in those human beings, very often, who have the densest pain bodies, the heaviest pain bodies, liberation can happen very quickly because the suffering becomes almost unbearable. And so you recognize what you then do is, this was the case with me. I could not live with myself any longer.

That night, when the pain reached a climax, I just, this thought came into, I talk about it briefly in the book, I cannot live with myself any longer. And that thought became a koan in Zen. Koan, as many of you know, is a kind of riddle that has no logical answer that you

could work out.

So the koan that spontaneously arose was that sentence, that phrase, I cannot live with myself. And suddenly, I saw self and the pain of self. And I said, I, there are two here.

I and the self that I cannot live with. What's that self? It's painful self.

It's a story. It's a painful story. That's what I can't live with.

Who am I? Who is I? I, at its deepest level, is the unconditioned consciousness, the one, I.

The superficial I, in the way the word I is normally used in everyday usage, and it's probably the most frequently used word in the language, because, of course, everybody is the center of the universe. I usually refers to I and my story, my story self. My painful self, my pain-body-story-self.

This is when people say I, they refer to the illusory identity of self. That was the self that I could not live with. I was identified with self.

And suddenly, I separated from self. There was a consciousness moved out of identification with a form of self, and the psychological form of self collapsed, all at once, and what was left was I. It had moved out of identification with a form, the psychological form, and that moving out, in this case, was so complete that the form of self popped like a soap bubble.

And what was left was what had always been there, but had become intertwined with a form, I. I had always been the essence even of the story, but it became mixed up with form. So it moved out of form because the pain of form identification became unbearable.

And every one of you is close to that point or has already reached that point. That's why you're here. Some of you, yes, need a little bit more time.

That's okay. So, and that is the miracle of transformation is when that happens. And fortunately, the pain that is created by that delusion is also that which makes you realize who you are beyond the form.

One could almost say that self-created pain drives you out finally of the form. That's one way of putting it. And then by the grace of God, the divine, the one, a spiritual teaching or teacher comes in and points to the fact that you don't need further pain.

You've come to the end to awaken out of identification with form, you don't need more pain. The one, the pain that you have had, and really I'm talking not so much to you as an individual person, I could say that to humanity because you are humanity. The pain that you have had has been enough.

And that was already 2,600 years ago. That was already the message of the Buddha because he summarized the entire teaching which is sublime, of sublime simplicity and power. Summarized it as, I show you suffering at the end of suffering.

And this is exactly what we have been engaged in here this evening. I showed you suffering at the end of suffering. The same teaching, the same teacher.

There's only one spiritual teaching and there's only one spiritual teacher. And that one teaching, one teacher comes in many forms. But it's only one.

And here that appears again with an added, one could almost say urgency or intensity to it because at the time of the Buddha, human madness had not yet developed to the point where it threatened survival of the very planet. It's taken 2,600 years since then for the human mind to become that powerful and increase through science, through technology, increase, amplify the madness that was already there. And not that there's anything wrong with that.

Ultimately, that also is part of what has to be and had to be. And put beautifully, expressed beautifully by the Buddhist saying, if there were no delusion, there would be no enlightenment. So all is as it is and it is right.

Everything from the highest or deepest perspective, even though I have been speaking of human madness, even that is a fragmentary perspective. Nothing, I pointed out before, nothing that thought can think or words can speak is the entire truth. So even to say that humans are mad, there's dysfunction on the planet, yes, it's true, but it's not the entire truth.

There is a larger picture within which that also is as it should be, totally right. So this is the message of the Buddha salvation, liberation from that prison. But it's been beautiful.

It worked, the madness worked, the suffering worked. It is all right. From the highest perspective, there's nothing that is amiss.

So you all go away from here, greatly diminished in your sense of self story. This has not been a personal growth seminar, the opposite. That which is true is emerging.

If it were not, you wouldn't be sitting here anymore. And now that presence, the unconditioned, transmits itself fortunately. Your practice is, of course, the practice of surrender to now.

Now, the old movements of resistance will come back periodically, and you then recognize them. You will not get lost for too long in the old egoic, reactive, resistant movements. Occasionally you get back in and then, oh, there it was again.

And it's never a personal problem. Thought processes, yes, you may get drawn back into

identification with mind streams. And you become absent in dream world.

And then you awaken again out of it. And then you realize, oh, I was in a dream world of mind identification again for the past three hours. That's all right, you're awake now, that's all that matters.

It's not a personal problem. The whole movement of thought is not a personal matter, just as the pain body is not a personal matter. The pain, it is human pain, and mind movement is the human mind.

It's nobody's personal problem. So, the old comes, the new, and slowly the new arises. And that, one could say, takes some time.

But the one decisive act of surrender never takes time, because it can only be now. That is the message, ever the same, since the first human being realized the truth. But more intense now, more urgent.

Thank you. Thank you. Thank you.